

THE MONTH



Per menses singulos reddens fructum suum,
et folia ligni ad sanitatem gentium.
(*Apoc.* xxii. 2.)

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JANUARY, 1937

No. 871

EDITORIAL COMMENTS

The Constitutional Crisis

IT is too soon to see the critical events of early December in their proper perspective. Many years, perhaps several generations, must pass before the inner history of the tragedy of the royal abdication, known now only to those intimately concerned, can be disclosed, and material thus provided for a final judgment. But, considering only public knowledge, we have witnessed an unprecedented stroke of destiny which has given the historic British Throne its third occupant within a year, and transformed a monarch of exceptional power, popularity and promise, in the course of a few days, into a private individual living in voluntary exile. The issue on its broad lines was clear enough. The King wished to marry a lady whom his subjects, speaking through the Cabinets of the Commonwealth, refused to have as Queen. The law makes no provision for a marriage which does not carry with it Queenship and succession: the anomalies of such an arrangement were considered so serious that the Governments, although competent to do so, refused to pass legislation to permit it. And so the stark alternative became—give up the lady or give up the Throne. In spite of the pleadings of his royal relatives, the King chose abdication. Apart from the pressure of circumstances, his Ministers left him free to choose. There is no evidence that he sought or received the advice of the Church of which he is the Head. And so it was that, in that rather pitiful and pathetic broadcast to the world on December 11th, King Edward announced that he could no longer face the burden of kingship "without the help and support" which had been denied him, and that what determined him to lay it down was "the single thought of what would in the end be best for all."

A Mistaken Choice

EXCEPT on the hypothesis that his acknowledged incapacity was physical as well as moral—a matter which the future may reveal—and that he felt convinced that he

really could no longer sustain the role of service and leadership which he had exercised so worthily and so long, that choice of his must be regarded objectively as tragically mistaken. To step down voluntarily from a position of such eminence and glory, of such power and opportunity for good, in order, for instance, to serve God better in some other sphere, might be held as heroic. But to give up what in a sense was a sacred trust, and to jeopardize in so doing the security of so many peoples, for the sake of an emotion which, to put it at its best, is essentially transient and common, seems rather an act of weakness than of heroism. Although some woolly-minded moralists have written of "the conflict of two loyalties," of the cruel choice "between good and good," and even of "a King who resigned the proudest office on earth rather than act in a manner unbecoming to an English gentleman" (v. *The Times*, December 14th), the moral sense of the public has remained substantially sound, although, paradoxically enough, proposals to make divorce easier were all the time being advocated in Parliament. It is gratifying to see that, however tolerant of divorce among private persons, public opinion, both here and in the Dominions, shows its real sense of the viciousness of the practice when there is question of its involving the occupant of the Throne. And for once the tribe of sentimentalists and libertines who hold that "love knows no law" were comparatively silent—or perhaps silenced. For the Press itself, excluding the little periodicals that live for scandal, showed commendable restraint, though the temptation to feed the "many-headed beast" with scandalous tit-bits must have been very great.

The Crown and Politics

THE Whig oligarchy at the "glorious revolution" of 1688 made Dutch William pay for the Crown of England by the surrender of its prerogative of rule, and since that date the supremacy of Parliament has been absolute. "The King can do no wrong," precisely because he can do nothing of himself to govern the country, but only assent to his Ministers' measures. Of course, indirectly, the Monarch has immense power—by his use of patronage, by his personal influence, by his giving or withholding favour—power which, of course, varies with character and personality. We have seen it hinted that the late King, who showed such continu-

ous and genuine interest in the worker, was trying unduly to accelerate the wheels of legislation, and that, therefore, the Government was the less reluctant to lose him. We should be sorry to think that there was any real truth in that suggestion. The Government machine is so massive and unwieldy that it needs every locomotory impulse that public opinion can give it, and what our late King did was to stimulate and canalize public opinion, as no one less eminent could do so well, concerning the crying evil of unemployment, which to all seeming our bureaucracy continues to regard with too much equanimity. Our rulers should be allowed no rest until they devise some means—at whatever cost to vested interests and traditional economics—of removing from a civilized nation the gross scandal of multitudes of its citizens being unable to find a livelihood, though willing to work for it.

The new King and the Worker

HAPPILY our new King, George VI, whose accession came as a welcome reassurance of the stability of our "crowned republic," shares very largely his brother's interest in the "forgotten man," and has been in personal contact with the worker all through his public career. We feel sure that he will continue the late King's practice of directing a steady spot-light on the blots of our civilization, until in very shame they are swept away. Such an exercise of humanity, such an exhibition of genuine concern for undeserved misfortune and suffering, would do much to exorcise from the community the demon of discontent with his false panacea of Communism. Ministers, if they are wise, will welcome such exercise of royal influence, for it will serve to generate the popular support needed to overcome the inertia or positive hostility of so many of the well-to-do. In the new ordering of industry which is so long overdue, and which Christianity and not mere humanitarianism must inspire, the help of the Monarch will be of the utmost value. It is right that he should be "above politics" in the sense that he takes no personal share in government—such is the Constitution—but there is no constitutional ordinance that he should abstain from "civics" in the sense of calling the nation's attention to the defects of its industrial system which cause so much misery. We do not know how King Edward's abdication will affect the conduct of the Petition-against-Poverty Coun-

cil, of which we wrote here in November last, but there seems no reason on the face of it why the movement should not go on, in the confident expectation of sympathetic consideration from his present Majesty.

No Compromise in Spain

THE New Year dawns on the struggle in Spain, but shows no clear indication of an immediate and definite victory for the Right. Offers have been made by several of the Powers of their services with a view of arranging for a settlement on the basis of a compromise. But the issues between the parties are so fundamental that compromise is impossible. There is no common ground between Christianity and atheism, or between political systems founded on those contradictories. Those who think, and there seem to be many, that Communism may take its due place amongst other political parties in any State which, explicitly or implicitly, bases its morality on regard for God, ignore its real nature. Yet the sight of it in operation during the period of Soviet rule in Russia should have opened the eyes of all not wilfully blind. It is hard not to accuse those British Labour men of conscious and deliberate hypocrisy who pass resolutions in favour of Spanish Communism yet keep the domestic variety at arm's length. We note that Sir Walter Citrine, who denounced the communist movement root and branch at Plymouth last September, was one of those British delegates to the "International Federation of Trade Unions and the Labour and Socialist International" which, at Paris on December 5th, "saluted with joy and admiration the heroic workers of Spain and the members of the International columns who have driven back the enemy at the gates of Madrid." Are these Labour politicians really convinced that Señor Caballero's Government upholds the democratic cause or even that it represents the genuine workers of Spain? If so, then their ignorance of Spanish conditions since the advent of the Republic is really portentous. The men who dethroned the Spanish King were bent on dethroning God as well, and made no secret of their intention. Only those to whom religion is a matter of indifference can ignore so patent a truth. If the Republic had not started with the intention of deCatholicizing Spain, these later troubles would never have arisen.

Why Spanish Workers went Red

IF one considers the genesis of Spanish Communism, the native variety which owes little to Marx but has sprung from inequitable social conditions at home, one can more easily understand the desperate attack of the proletariat upon the established order. They had long ago been robbed of God, the knowledge of whom and of what He has given us—in life and opportunity, in circumstances, in destiny—relieves earth of insignificance, futility and despair, and they were given nothing to put in His place. An American observer, Father Wilfrid Parsons, S.J., describes the result—

The great tragedy of Spain was that in the nineteenth century the working-masses apostatized from the Church, as Pope Pius X once remarked. And it is well to remember, it was poverty, destitution and injustice which made them apostatize. They got to hate the Church because they hated the friends of the Church who exploited them and whom the Church did nothing to rebuke or correct. The words of Pope Leo XIII forty-five years ago went unheeded, and his great Encyclical, "Rerum Novarum," was neglected. Now the Church is reaping the sad fruits of that neglect.¹

This judgment may perhaps be considered rather too sweeping. The Church in Spain, *de facto*, supported a myriad good works, and, though robbed of most of her resources by the State a century ago, did much to make up for the State's neglect of education. But the picture, unhappily, is endorsed as substantially true by more than one native writer. Father Peyró, S.J., lately published the result of an investigation into Spanish Catholicism and sadly concluded that the majority of the nation were living (however they might die) without practising their Faith. It was in the soil of this misery unrelieved by religion that the skilful propagandists from Russia sowed the evil seed which has grown so portentously.

The Paradox of the Basques

ACCORDINGLY, one need not be surprised at the many British sympathizers with the Reds in Spain who are so vocal in the Press and on the platform. They, too, in many

¹ *Columbia*, September, 1936.

cases, ignore religion, whereas, as Browning tells us, "Religion's all or nothing": to these deChristianized folk it is the latter. It matters little to them that Caballero is a godless anarchist and Franco a practising Catholic. But Catholics, once they know the facts, have no right to be neutral or hostile in regard to the campaign of the latter which has been, almost from the start, a defence of the Catholic religion. In the current issue of the Irish Quarterly, *Studies*, the competent pen of Professor E. Allison Peers deals with what he rightly calls the "Paradox of the Basques," showing that their attitude in the civil war was dictated solely by politics and that the majority of them, instead of putting their religion before everything else, contracted with the enemies of the Church for the measure of Home Rule which they felt her defenders would be unlikely to grant them. Yet these same Basques fought vehemently in the Cortes of 1931 against Azaña's anti-clerical legislation. It is not the first time, alas! in history that the interests of religion have been sacrificed to those of nationality.

Red Catholics!

THE same disloyalty to Catholic tradition is manifested in the reported departure for Spain to take service with the Reds of a number of Irish anti-clericals, whose extreme republicanism has brought them under the ban of the Church. Their action only puts into greater prominence the generous and widespread support given to the cause of Spanish nationalism by the Christian Front in Ireland, which has already contributed between forty and fifty thousand pounds for that purpose. The lengths to which, under the spur of political partisanship, self-styled Catholics can go is further illustrated by a long article from a lecturer in Spanish at Oxford in *The Church Times* (December 18th) the contents of which that journal very prudently refuses to criticize or endorse. The writer, who has a violent anti-Fascist complex, denounces the military revolt against Spain's "legitimate Government," says Franco has given the Balearic Isles to Italy, denies that the anti-Reds have any popular support and, whilst blushing for the atrocities committed by the Reds, says that the Government tries to suppress them and that in any case the other side is as bad. He claims that "certain worthy priests all in full possession of their clerical rights" think as he does, and quotes their names, but as there is at

least one suspended cleric in the scanty list, we may fairly doubt the status of the rest. He claims (and we trust libels in so doing) that the French Catholic review *Esprit* sympathizes with the Spanish Communists, and by assuming that the Nationalist revolt, which was a last desperate attempt to save Spain from Soviet domination, was not morally justified, wastes his space by quoting from a number of Papal encyclicals, which have no relevance in the circumstances. As a Catholic, he would be better employed in quoting the frequent Papal condemnations of the regime which he so foolishly espouses.

Peace and Prayer

IT is satisfactory that the largest organization devoted to the promotion of peace in this country, the League of Nations Union, has by resolution disavowed any formal connexion with the equivocal International Peace Campaign, the communist inspiration of which was exposed in an article in this periodical last November, which article we have reason to believe had some influence in bringing about that determination. Since there can be no true or lasting peace which is not founded on a recognition of our common membership of God's family, those, however well-intentioned, who base it on material considerations, much more if they positively exclude the religious motive, are leading us astray, and any official association with them would weaken the whole movement. There is no peace worth having but the peace of Christ, which is not, as the Pope reminds us, a "confused, sentimental and indiscriminate pacifism," but the result of genuine Christian charity, inspiring individuals and nations alike to do as they would be done by. Catholics are now numerous enough throughout the world to bring about this peace if they unite not only in work for that end but in prayer. The following appeal has been issued with the approval of the Archbishop of Westminster and one at least of the other diocesans, the Bishop of Northampton, to secure this united effort amongst us:

The realization of the motto of the Pope—the *peace of Christ in the kingdom of Christ*—must be the hope and the ambition of every Catholic; and, however we may differ as to the natural means to be employed in working for that end, there can be no room for disagreement, in

these days especially, as to the essential importance of the supernatural means, the duty of prayer. It is desirable that this prayer should be, as far as possible, corporate; and to this end it is suggested that Catholics enrol themselves in a "Union of Prayer for Peace" by promising to say, every day, at least one decade of the rosary or its equivalent, or, for small children, the *Hail Mary* three times. We shall be praying, not merely for the absence of war, but for the peace of Christ, the unity which comes of justice and charity, both among the different sections of society in our own country and among the nations of the world. Once every month, Mass will be offered for this intention, and, that all members may share together in it, the register of their names will be placed upon the altar. For this purpose, those who are willing to join in this work are asked, as sole condition of membership, to send their names on a postcard to: Father Gerald Vann, O.P., Blackfriars School, Laxton, Stamford.

The Chair of Unity Octave

ANOTHER object of equal or greater importance for which the faithful should unite in prayer is the restoration to the Fold of those Christians who, since the Eastern Schism and the Reformation, have been severed from Catholic Unity. As our readers know, an Octave of Prayer for this intention, during the days between January 18th, the Feast of the Chair of St. Peter in Rome, and January 25th, the Feast of the Conversion of St. Paul, was established amongst Catholics by Pope Benedict XV, and it has become fairly widespread since. One reason militating against its more general diffusion amongst the faithful has been the confusion caused by the existence amongst our Anglican brethren of a similar Octave of Prayer for the Reunion of Christendom, which does not, however, recognize the only means of accomplishing it, and with which, consequently, we cannot honestly join. There can be no union of aspiration between two parties, one of whom repudiates what the other desires. It may be said that in this case both are praying for the reunion of Christendom; nevertheless, they do not mean the same thing by that term. The mere suspicion that the Anglican Octave envisaged return to the "Roman Obedience" has

lately provoked a storm of protest in *The Church Times*. As we noted in February last year some continental Catholics are not alive to this radical difference in the several ends of the two Octaves. When Anglicans pray that they may have the light to see that their duty lies in their return to the Catholic Church centred in Rome, then indeed we shall be praying for the same thing, but they cannot expect us to join in their present petition to the effect that *our* eyes should be opened. That were implicitly to deny the Faith.

Catholics and Peace

THE alarm caused in the Catholic world by reports of the Holy Father's illness shows what interest centres in the prolongation of a life which has been of such benefit to the Catholic Church for the past fourteen years, and from which may, in God's providence, be expected further fruitful guidance. We have often expressed our longing for a magisterial pronouncement from Rome on the immensely important subject of international relations, dealing specifically with the ethics of war and peace as affected by modern conditions. International warfare in one sense—the clash of commercial ambitions both within and outside the State—has been luminously and helpfully treated in “*Quadragesimo Anno*,” which has set definite limits to Catholic social controversy. But the Catholic mind, as our Press shows, badly needs clear guidance in this other matter. Already it is being stated that all modern war is necessarily unjust, and that the abstract conditions for just war have no reference to modern deChristianized Governments, the motives of which can never be above suspicion. That seems to us to savour of anarchy. As long as sovereign States exist, there is nothing abstract or unreal about the right of self-defence, and the duty of citizens to uphold it. It is the one and only just cause for war. As Cardinal Verdier says—“To constitute legitimate defence, a country must be unjustly attacked: such unjust attack must threaten it with real physical and moral degradation: and there must exist no other means of warding it off. . .” With the world ordered as it is at the moment, these three conditions might readily coincide in the fortunes of any individual nation. And the civil State of itself has no right to waive its right to legitimate defence. Nor can its citizens rightly refuse their part in it, when called upon.

The Silver Jubilee of *Studies*

WE have mentioned above our contemporary *Studies* without noting that we were quoting from its centenary issue, the last of its Silver Jubilee year. This is surely an occasion for hearty congratulation. *Studies* itself, with excessive modesty, says nothing to call attention to the important event, and yet it might have easily found in its files many articles which have had great influence on current social policies in Ireland, for prominent Catholics of every profession and party have always been glad to ventilate their views in its pages. On its first appearance we predicted a wide field of usefulness for the Quarterly in the troubled pre-War Ireland of the time—a field which was widely extended and fully occupied when centuries of struggle were crowned by the recognition, tardy and partial though it was, of the nation's right to self-government. In the endeavour to help the nation to use aright its new opportunities to build up a truly Christian civilization, the writers in *Studies* took, and still take, a leading part, while the intellect of the country always received sound guidance from its historical and philosophical papers and from the critical acumen displayed in its reviews, both of current events and current literature. We trust that an Index to these valuable hundred issues is being prepared so as to recall and preserve the record of their usefulness. The hundredth number which contains many articles of topical interest—on the position in Spain and France, on the population question, on the character of Orange rule in Ulster—as well as appreciations of art and learning, is a particularly strong one. We wish *Studies* all success in entering on its second centenary.

EDITORIAL NOTE

All contributions submitted to the Editor must be typed and be accompanied by a sufficiently large stamped addressed envelope—stamps (or Post Office coupons from abroad) alone will not suffice. Articles so submitted should be concerned with matters of general interest, and be the fruit of expert knowledge or original research. They should not ordinarily exceed 3,500 words, and must be intended for exclusive publication in the "Month," if accepted. As a general rule, subjects dealing with the exposition of theology and ethics are reserved to the staff.

THE CHALLENGE OF CATHOLICISM

ON those seven words—"Have courage, I have overcome the world"—which our King and Captain Christ addressed to His "little flock," just before the world put Him to death, the Catholic bases his incurable optimism. For they assure him, not only that God's cause must ultimately triumph, which is a truth of reason, but that it has already done so, which is a truth of faith. The world—the Kingdom of Satan—for all its display of malignant force, of seductiveness and guile, is already beaten. Every time one of the faithful rejects a temptation to sin, he does so because God does not allow the tempter to go beyond certain limits; every time the Church rises again to life and vigour after the "gates of hell" have done their utmost to destroy her, that resurrection is due to the indestructible vitality won for her by the victory of the Cross. Whether as individuals or as members of the Church Militant, we are on the winning side, and we can be overcome only when we voluntarily leave the ranks or throw away the weapons provided for us. For then we have ceased for the time to be true followers of Christ, with our right to share in His triumph.

It has always been the custom of unbelievers to call attention to the frequent discrepancy between profession and practice on the part of Catholics, and so to find excuse for their own want of faith. They forget that Christ's victory only made men redeemable, and that men themselves have to co-operate with God before the world can be wholly redeemed. Although the Church Militant may be likened to an army with a clear and definite code of discipline, it does not maintain itself by physical coercion. One may desert it at any moment without any risk of being shot at dawn. And many, alas! do. Many sever themselves wholly from the organization and walk no more with it, and there are a vast crowd of stragglers who have discarded more or less any distinguishing uniform and follow at the best afar off. Again, the troops in the main body are of very varied fighting quality. There are very few who attain the full benefits of Confirmation and become "perfect Christians and soldiers of Jesus Christ." Nor is this wholly surprising or altogether due to human depravity. If sin abounds grace doth still more abound, but

grace, at work on fallen nature, is constantly hampered and handicapped by the defects of its material. In the Church, as Newman reminds us,

there are the weak and the strong-minded, the sharp and the dull, the passionate and the phlegmatic, the generous and the selfish, the idle, the proud, the sceptical, the dry-minded, the scheming, the enthusiastic, the self-conceited, the strange, the eccentric : all of whom grace leaves more or less in their respective natural cast or tendency of mind.¹

Accordingly, the challenge of Catholicism is primarily directed to its own adherents, calling on them constantly to practise their faith with more correctness and emphasis, and repeating in their ears the sublime teaching, the warnings and exhortations, of God Incarnate. How wonderfully has that teaching—"the Word of God, living and energizing, keener than a two-edged sword"—kept its force and inspiration throughout the ages. How often has a single familiar saying, really comprehended, changed the whole current of a life. To St. Francis of Assisi the words—"Sell all thou hast . . . and come follow Me"—meant a momentous change not only in the man himself, but, through him, in all subsequent generations of the faithful. The logical mind of St. Francis Xavier, filled with projects of worldly ambition, conceived a new notion of the meaning of life through realizing the truth expressed in—"What shall it profit one to gain the world and lose his soul?" And indeed those whom we call Saints are simply those who have obeyed the injunction—"Seek ye first the Kingdom of God and His justice." Experience shows that a lifetime of pondering on Our Lord's words, while providing a constant stimulus to virtue, can never exhaust their divine energy and significance.

On the other hand, what more obvious cause can be found for the conduct of those Catholics who know not of what spirit they are than their practical ignorance of God's revelation? Doubtless they have the Gospel preached to them; the Church does not allow them, if they come within her reach, to forget their obligations as well as their privileges. But the Church's preaching in the circumstances is necessarily occasional, impersonal, inconsecutive, whereas the preaching of the world in refutation of the Gospel never ceases, and only those strong

¹ "Anglican Difficulties," Lecture ix, p. 241.

in faith and circumspect in morals can remain unaffected by it. The rest do not share in Christ's victory, because they shrink from the necessary fighting. Whereas they might keep the conquered world in subjection, they give way to its aggression. Instead of putting on the Lord Christ and thus exciting the hostility of His enemies, they, like timid animals, adopt protective colouring by assuming worldly principles, and thus they jeopardize their own salvation and hinder the spread of God's Kingdom.

It is on that account that the Holy Spirit who vitalizes and guides the Church has aroused in these latter days our leaders, from the Holy Father downwards, to call the faithful to a better understanding and a more complete practice of Catholicism. The Church is essentially militant. If at any time or in any region she should appear to be at peace, and in favour with the world, she would not be fulfilling her purpose on earth. "Woe unto you when men shall bless you," was the blunt warning of Our Lord to His followers. As Newman again says, speaking of the Church—

While she maintains her ground, she ever suffers in maintaining it. She has to fight the good fight in order to maintain it: she fights, and she suffers in proportion as she plays her part well; and if she is without suffering it is because she is slumbering. Her doctrines and precepts never can be palatable to the world; and, if the world does not persecute, it is because she does not preach.¹

It is well to recall that her Founder was prophetically styled "a Sign destined to be spoken against," and that early Christians were described as "a sect that is everywhere contradicted" (Acts xxviii, 22), and previously, in a singularly striking phrase, synopsizing the whole ethos of Christianity, as "men who have turned the world upside down" (Acts xvii, 6), the precise method of which upsetting being, as Father Brodrick explained in our last issue,² the proclamation of the supremacy of the spiritual over the temporal, of a Universal Divine Emperor to whom even Cæsar was subject. It was actually the capital charge brought against Christ before the civil power by the hypocritical Jews—"We have found this man perverting our nation and forbidding to give tribute to

¹ Parochial Sermons, V, No. 20.

² "The Two Emperors," by James Brodrick, S.J., *THE MONTH*, December, pp. 493 sqq.

Cæsar"! Accordingly, it is with this Divine Revolutionary that we are summoned to-day to take sides against a world which rejects its due allegiance to God: and we may expect the same welcome as He received. We have—to change the image—to cure a patient who does not think he is ill and that by the use of remedies in which he has no faith.

The mere work of saving souls [writes Father Faber] is not one in which the world can be expected to interest itself very warmly. Preparations for eternity are not complimentary to time; and to teach dislike of the world is hardly a title to its love. It is indelicate as well as unwelcome to examine symptoms and parade remedies for an undignified disease, when it is the patient's monomania that he is without disease at all.¹

We must expect, then, all the reactions of an unwilling patient—struggling, hatred, abuse—when we behave as true Catholics, bearing witness to ideals rejected by the world, confessing Christ before men who have repudiated His Kingship. Yet, inasmuch as they *are* men like ourselves, having the eternal law imprinted in their hearts, they are capable of responding to Christian treatment. It is encouraging in a way to notice how the most antinomian of the opponents of Christianity, the Communists of Spain and Russia, appeal in their manifestos to right and justice—ideas which have no reality if men are mere animals without immortal souls. Long ago Madame de Staël remarked on this inconsistency amongst worldlings.

Men [she wrote] however sceptical, no sooner feel the weight of an oppressive hand than they appeal to justice as if they had believed in it all their lives; let tyranny attempt to dominate over their cherished affections, and they appeal to sentiments of equity with an earnestness worthy of the sternest moralist. The moment our souls are inflamed by any passion, whether of hatred or love, the hallowed principles of eternal law recur inevitably to our minds.²

Logically, the materialistic evolutionist and his blood-brother, the atheistic Communist, must repudiate free will. Its appearance in their cosmos, closed and predetermined as it is by inexorable law, would be an impossibility. There-

¹ Faber, "The Blessed Sacrament," p. 379.

² "De l'Allemagne," Part 3, chap. 2.

fore, logically they have no right to complain whatever happens. There is no injustice because there is no responsibility; no crime because no freedom of choice. They have denied the only form of liberty—that freedom wherewith Christ has made us free. But they are constantly talking of rights and liberties, of aims and ideals, showing that they cannot really destroy the conscience which is their birthright. There is a traitor within their breasts ready to open the gates at the summons of charity and justice. They cannot help making some response to the call of Christian truth, if it is properly heard. It is the Christian's business to make them hear.

It is important to note that in the Joint Pastoral on the Apostolate of the Laity issued by the hierarchy of England and Wales on December 13th, the chief stress is laid on the long-enduring and widely-spread social injustice of our day, which has proved the forcing-ground of Communism and which has to be remedied if Communism is to be adequately resisted. No doubt, man's duties to his Maker form an essential part of the true Apostolate, but the Bishops suggest that they are most effectively taught if man's duties towards his fellow-man are insisted on first. For it is the tolerance, and often the practice, of social wrong by Christians that makes their message rightly suspect in the eyes of those that they would convert. Some fifty years ago Papal teaching and exhortation emphasized this point. Leo XIII, aided by Ketteler, Manning and others, would have led a crusade for social justice, but Catholics everywhere were in the grip of the Liberal economic tradition which regarded men as machines, and made profit-seeking the sole motive for industry. And in our own day, Pope Pius XI, Christ's Vicar, has scourged the money-changers in language as bold and emphatic as was the action of Christ Himself in the Temple. Let us here note the significance of the fact that the first wholly public action of the Redeemer of the world—an act which aroused hostility only to be sated by His murder on the Cross—was an attack upon the fraudulent usury of contemporary Capitalists. These words of the Pope our Bishops repeat and underscore, expecting them to be used by their flocks as mottoes for their new Apostolate. The economic tradition of generations has to be shattered and the Christian view of the evils of our industrial system needs to be bravely asserted, at whatever risk of offending those who believe in it, and, as far as possible, put into action. "Much progress,"

the Bishops acknowledge, "has been made in social reform." The enormous and growing expenditure on social services of every sort is witness to that fact. But, like the *panis et circenses* of ancient Rome, these vast sums are largely of the nature of palliatives—insurance against social revolution—and do not remove the real causes of social disorder, the subordination of man to money, the destruction of family life, the antagonism of classes. It is the whole system that needs reform.

These pages have often borne witness to the efforts made by Catholics in the past to counteract the effects of Mammon-worship. Cardinal Manning started a tradition which has never died out, and we can boast, as few others can, of many communities of men and women wholly devoted to the practice of the corporal and spiritual works of mercy, whose labours have for generations lightened the lot of the destitute. And we have also given a due meed of praise in THE MONTH to the splendid work of non-Catholic Christians, exemplified in countless institutions devoted to social betterment. Even as we write (December 16th) a number of prominent men and women have issued a manifesto on the application of Christian principles to democracy, which emphasizes the need to revise current economic doctrines in the light of Christian teaching, and shows at any rate a clear sense of the truth that "in none other [than Christ] is there salvation," even in the temporal order. It would seem that the deChristianization of society, emphasized by the communist revolt on the one hand, and on the other, the prevalence of usury, has gone far to convince the thoughtful that an end must be made of a system which has proved itself so completely incapable of securing the general welfare.

Are they, or are we, really ready to answer the challenge of our Faith and to make that change of mind and practice in regard to the whole range of our human activities that a return to integral Christianity would entail? It means the spiritualizing of our outlook, not for a short time, but for always; not in one relation, but in all. Dr. Paul Furfey, a Professor of Washington, has set forth in detail, in a volume reviewed elsewhere in this issue, what the attitude towards the world and its ways should be of a 100 per cent Catholic. He goes straight to the instructions of Our Lord and their further development by His Apostles, and, assuming their absolute truth for all times and circumstances, shows how far short of their profession even good Catholics, whether hidebound

by tradition, scared by human respect, befogged by mere ignorance or misled by public opinion, are apt to fall. For, even allowing for the fact that perfection is not enjoined under sin, there are divine precepts regarding, say, the love of our neighbour, the worship of God, the avoidance of evil, the exercise of mercy, the practice of prayer, detachment from things of earth, the conduct of business, the use of money, the service of the community, loyalty to authority, personal unselfishness, and so forth, the observance of which is incumbent upon all sincere Catholics, yet which the worldly-minded are always apt to neglect. Yet the first-named Our Lord has actually selected as the distinctive mark of discipleship. How many of us are known as Catholics because of our mutual charity? Think, too, of the high functions conferred upon Our Lord's followers by His transference to them of His own Divine prerogatives—"You are the salt of the earth : you are the light of the world" ; words which form the best commission of the Christian apostolate. Dr. Furfey would have us ask ourselves seriously how much we do and whether we do enough to keep our surroundings from going bad or to guide them into the right way.

A survey of our own performance, candidly conducted, must needs reveal to us "salt" somewhat deficient in savour, "light" lacking abundance of oil : only the saints could stand such investigation without reproach, although paradoxically, they would be the first to reproach themselves. Yet a recognition of shortcomings is the first necessary step towards reform, and the Catholic, conscious of personal failure, can still aim, as St. Paul did, at success in the strength conferred by Christ's victory. Even when he looks abroad and finds his incapacity reflected amongst his fellows, his confidence, rooted in faith, should remain unshaken. What he sees, indeed, brings little consolation. The Church is everywhere assailed, either by actual physical violence, or by the incessant hatred and contempt of the world, yet desertions from the Catholic forces are frequent, many who remain refuse to fight, and few of the rest do all that they might. We have Catholics of every degree of luke-warmness—minimizers in doctrine, compromisers in morality, temporizers with the world, the over-hasty, the indifferent, the actually rebellious. As was pointed out last month,¹ there are actually some German Catholics, priests and layfolk, willing to impair the comprehensiveness of the Church by re-erecting the racial and

¹ "Problems of Church and Race," by Father J. Murray, pp. 535—536.

national barriers which she glories in having thrown down. And apart from the ever-pressing sociological problem, in almost every other department of human activity—in art, literature, the Press, the family, politics, peace—wherein the absence of any fixed standard of right thinking and acting causes moral confusion, and where there is imperative need for that teaching with which Catholics are provided, how often do Catholics, through ignorance, pride or apathy, fail to give it, because so many members of the Church Militant, though incessantly under fire, proclaim for themselves an unauthorized truce.

For our consolation, we may reflect that these sinister phenomena are not new. The more elderly amongst us can recall how a few generations ago there were, as in our own time, not a few spectacular apostasies, several rebellious writers who flouted the authority of the Church, others who, in their novels, rejected Christian morality, critics who praised bad books,¹ parents who jeopardized their children's Faith in non-Catholic schools for the sake of worldly prospects, nationalists and militarists who put country before conscience—the whole tribe of those who have lost all sense of the value of the Pearl of Great Price, and not learned the comparative worthlessness of the world's best. These we shall always have with us, the sorrow and the reproach of our Mother the Church, who, because there is hope while life remains, will not quench the flickering lamp-wick nor wholly break the reed that is bent.

Their continued existence, however, is occasion for inspiration rather than discouragement. If we ourselves were better Catholics, they might not be so lax. If we answered the challenge of our Faith and showed in our lives that, where the spirit of the Lord is, there is liberty, the slavery imposed on them by the world would be better realized. In any case, the individual's first duty is to reform himself. The Bishops' invitation to the Apostolate means that the whole of life can be and should be supernaturalized. There is a cynical proverb—"Be good, and you'll be lonely" which has enough truth in it to be a warning. The rejection of the vain pleasures of

¹"It is very sad to see the Catholic lad discovering mystical meanings in eroticism and echoing the blackguard reviewers by solemnly urging the claims of a degenerate upon the serious attention of Catholic readers." Father J. J. Daly in "A Call to Catholic Action," Vol. II, pp. 143-144. Father Daly is speaking of certain American school-journals, but the evil is more widespread, both in America and here. Considering the tendencies of the age it is surely shocking that Catholics should be found to recommend even obliquely the works of notorious pornographers by pointing out how true their psychology, how vivid their sense of drama, how excellent their style, and so forth.

the world is meant only to leave time for the cultivation of true happiness. At this Advent season there is ringing in our ears St. Paul's exhortation to his beloved Philippians—"Rejoice in the Lord always . . . all that is true, all that is seemly, all that is just, all that is pure—whatever is virtuous or praiseworthy—let such things fill your thoughts" (iv, 4, 8). In thousands of religious houses his specific is being tried and verified, but there is no reason why it should be confined to the cloister. The whole world—its physical features, its living inhabitants, its events and experiences and moral contacts—can be made sacramental, and lead us to God. Those, for instance, who know the work and activities of "The Grail" for the benefit of young Catholic womanhood will realize with what success, even amid the attractions and trials of daily life, the highest supernatural motives can operate to fill the heart with peace and joy, and how the very things that commonly occasion forgetfulness of God—music and dancing, the arts and literature, hard work and common tasks—can be consecrated to His service. That word "service"—service of our neighbour for the love of God—is the Key-word of the Lay Apostolate, the answer to the call of Catholicism, the secret of unity which self-service always tends to prevent. The hierarchy has not yet disclosed in detail the scheme for co-ordinated Catholic action which will be set on foot in the course of the year, but it pleads for an immediate increase in the membership of the various societies already existing, all of which need reinforcement, and for a more generous support of the Catholic Press which, whatever its shortcomings, must always be, as their Lordships say, "our first line of defence when any attack is made on religion, and the usual first source to which our people look for an answer to current objections and difficulties."

"My centre is yielding, my right retreating. Excellent: I attack."

The faithful and militant Catholic, surveying the forces of Antichrist ranged against the Church and already partially victorious in both the Old World and the New, might do worse than recall those words of the brave and tenacious Foch. For, having conquered himself, he has already the victory in his grasp. It is now no longer he who lives and fights, but Christ who lives and fights in him. "This is the victory which overcometh the world, our Faith."

JOSEPH KEATING.

THE MISSIONARY UNION OF THE CLERGY

TOWARDS the end of 1915, one of the Foreign Missionaries of Milan put forward a scheme for forming a union of priests to help the missions. Propaganda blessed the project, and the movement spread rapidly all over Italy. Mgr. Ratti, the future Pope Pius XI, was the first priest in Rome to join—he was number forty-nine on the list. Within a year it was established outside Italy, and to-day half of the priests of the world have been enrolled.

These figures are certainly remarkable and show that there is a character about this new movement which must command the attention of every priest. But more remarkable still is the peculiarly emphatic nature of the Papal pronouncements on the movement. It was barely two years old when Benedict XV, in the Encyclical Letter "Maximum Illud," said that the Bishops should direct the training of their clergy in a special manner towards the foreign missions, and to secure this there should be established in every diocese of the world the Missionary Union of the Clergy. Pius XI has been even more emphatic. "See to it," he wrote in the great missionary Encyclical "Rerum Ecclesiae," "that the Missionary Union of the Clergy be established in your diocese. . . It is our supreme desire that from now on it will be impossible to point to a cleric who is not literally burning with love for the missions." And to the members of the International Congress of the Union held in Rome last November, he said: "It is a painful thought that there are few dioceses in which the number inscribed is more than half. Why no more than half and not literally all? Why not all priests, since all have received not only the gift of the Faith but the gift of the priesthood?"

The importance attached in Rome to the recent Congress has been much commented upon. At the opening session seven Cardinals and some thirty bishops were present. Each day of the Congress, the Vatican *Osservatore Romano* devoted its main page to it, and by the wish of the Holy Father all the ecclesiastical universities of the city were dispensed from lectures in order that the students might attend.

The Union has not been founded so far in England, but

there is hope that it very soon will be. It was inaugurated in the United States a year ago, and has spread already to twenty out of its 105 dioceses. Five hundred and seventy priests joined in the first few months, and Mgr. Hurley, the American representative, who read a message from the United States at the Congress, said that there is great hope that it will spread very rapidly in the near future. Ireland has had a branch since 1920, and out of a total of 5,412 secular and regular clergy and seminarists, 2,920 have been enrolled.

It is quite obvious that very little can be done for the missions without the clergy. As the leaders of the people in everything spiritual, they are the soul of all missionary co-operation, and without them the two-thirds of the world who are still pagan cannot but remain so. It is precisely as leaders of the people in mission-aid that the Union considers them. It does not exist to collect funds or organize the existing Pontifical works¹; it exists solely to give priests the spiritual and intellectual training which will enable them to mobilize the entire Catholic body for mission action. There is no question here of a particularized form of missionary zeal, but of an attempt to spread the "missionary idea" throughout the clergy, and by this means, promote the missionary cause, under whatever form, among the people. The Union is the guide of all missionary co-operation, because without the direct work of the clergy, without a profound mission consciousness in the soul of every priest, any effective and really permanent missionary co-operation is impossible.²

The duties of members of the Union—prayer and the spreading of the missionary spirit—cover the whole field of missionary co-operation and yet are within the scope of the busiest parish priest. First as to prayer. They undertake to pray themselves for the missions and to secure the prayers of others. In particular, they undertake to say the Votive Mass for the Propagation of the Faith once a year. With regard to securing the prayers of the faithful, an interesting example of what the Union can do in this way is the Italian "Day of the Sick." Every year since 1931, on Whit-Sunday, all the sick are asked to offer up their sufferings for the con-

¹ Though needless to say, it co-operates with them; this point has always been greatly stressed. At the recent Congress Archbishop Costantini, Secretary of Propaganda, emphasized how much they depend on the clergy.

² The objection that work for the foreign missions would be detrimental to the home missions, is, of course, contrary to the observed facts, and has been refuted constantly by our own hierarchy and the recent Popes.

version of the pagans. This custom began in Rome and has spread all over Italy. The various Catholic Action societies and even the national wireless help to make this day of the apostleship of suffering a success; in 1933, 1,345 hospitals with 260,000 sick answered the appeal. How great a work it would be if the sick in the hospitals of England could be led to do the same! Clearly, it is only by this and similar national efforts that we can shoulder the especially great responsibility of England with regard to the foreign missions.

One of the chief ways of fulfilling the second great duty of the Union—the spreading of the missionary spirit—is the extension of missionary knowledge. It is admitted on every side that the chief cause of the apathy of the good towards the missions is ignorance. Here in England, for example, it can be really difficult to obtain even elementary items of information about the missions. In spite of not a few admirable local “missionary exhibitions” which come and go, what do our people know of such things as native seminaries, medical missions, or the progress in Africa within the last few years? Above all, what do they know of the needs of the missions? The priest of the Missionary Union undertakes to acquire a good knowledge of the missions and to impart that knowledge to his flock. He helps to disseminate mission literature, and in the pulpit, confessional and school-room, spreads the knowledge his study has brought him. In every country where the Union exists it publishes its own review. In Italy, besides its own review, it edits an excellent scientific journal, and among its forty better-known publications it brings out the best guide book to the Catholic missions there is. A resolution of the 1922 Congress was to found chairs of “missiology” in the seminaries and include lessons on the missions in the catechism course. Both resolutions have already been carried out in several countries. In 1932, a course of missiology was given to a hundred teachers in Rome with a view to their arousing interest among children in the schools. Everywhere the Union organizes missionary exhibitions or takes part in those organized by the A.P.F. and the associated societies. Thus in Malta an exhibition is held every year on the feast of St. Francis Xavier.

At the Congress of November last, Mgr. Unzulu, the Spanish *relatore* of the “Fides Agency,” laid great stress on the duty of giving a more missionary outlook to the existing Catholic papers and reviews. It is surely to be deplored that

one can quite often pick up a Catholic weekly and find nothing, or very little, in it, about the missions. It is not as if no news were given of Catholic happenings outside the particular country concerned; we get that, but the missions are often completely left out. In this matter the Vatican *Osservatore Romano* is a model to every editor; often two or three times in a week a whole page is devoted to news and pictures of the missions. It is the task of the Missionary Union of the Clergy to give the lead to the world in such matters and show the people the true mind of the Church.

Another great work of the movement towards spreading the missionary spirit is the promotion of missionary vocations. The pitiful needs of the Catholics on the foreign missions, as of the thousand million pagans who are still to be converted, is too well known to be stressed here. At the audience granted to the first Italian Congress of the Union in 1920, the President told the Pope, Benedict XV, that the members would be promoters of apostolic vocations. The Pope took up the phrase and in replying said: "We would add that every village, every town, every diocese at least, ought to have the holy ambition of being able to say: we have given a missionary to the work of spreading the Gospel, for we helped him in his studies, we paid his passage, and we still find his keep. But we do not need to dwell on this; it is all implied when you promise to become apostolic promoters of vocations." The present Pope has put the matter no less emphatically; for the Apostleship of Prayer "particular intention" for May last, he approved of this one: "That missionary vocations be fostered in every parish." No one can do more than the priest in the matter of discovering and encouraging vocations, and faced by the awful need of millions of souls in peril, the Church turns to him and begs his aid.

It may be doubted if there is any country in the world where this work of promoting vocations is as imperative as in England. The expediency of having citizens of the British Commonwealth in our colonies is obvious. Secular Governments are apt to view with suspicion other nationals working in their colonies; hence, in a thousand and one ways, the British-born missionary has far more chances of success. We need Englishmen to counteract English Protestant propaganda, and we need Englishmen with English university degrees or Colonial Office diplomas to get grants for the schools. There

is, too, always the possibility of the alien missionaries being expelled in time of war. And although we have our great society of St. Joseph, Mill Hill, nevertheless, as the late Cardinal Bourne pointed out at the National Catholic Congress in Leeds, Mill Hill has always been largely filled by heroic men of foreign nationality. "It is, indeed, time," to use the Cardinal's words, "that we should endeavour to lessen the reproach."

Another fact of particular importance to England—and, for that matter, to all the English-speaking countries—is that the Union works for the conversion of Protestants as well as pagans. For this reason a special appeal was made at last November's Congress by the founder, Father Manna, to all the English-speaking countries—precisely the countries where the Union is least known. The Union, in the words of Pius XI, is to serve as a bulwark of the Faith which is threatened by the heresy of Protestantism, and it can never be forgotten in this connexion that Protestantism—chiefly, of course, from the English-speaking countries—is working with not a little zeal and success on the foreign missions. With the full message of Christianity to deliver and with God's own commission to strengthen and inspire them, it surely behoves the English-speaking Catholic clergy to support by every means possible this world-wide crusade which is everywhere producing such extraordinary fruit.

One or two practical details in conclusion about the organization and membership of the movement. It is open to all church students who have begun their theology, and the Holy See has repeatedly expressed its desire to see it established in the seminaries. This point was much insisted on at the recent Congress, particularly by the director for Bavaria, Mgr. Neuhausler, and it has been made the subject of a letter of Cardinal Bisleti, Prefect of the Sacred Congregation of Seminaries and Studies, to the Italian President of the Union.¹ All priests working on the foreign missions, and those too who have been recalled on grounds of ill-health, age or in obedience to superiors, are *ipso facto* members. As for the organization, in every diocese where the Union exists,

¹ It may be objected that in those of our seminaries where the Students' Missionary League has been established, there is no place for another missionary association. But a very easy solution is possible, fully in accordance with the views of the leaders of the S.M.L.; when a seminarist comes to theology, let him leave the S.M.L., if he wishes, and join the Missionary Union of the Clergy. And as a means of keeping up the study necessary for members of the Union, let him continue taking the excellent little S.M.L. *Bulletin*.

there is a diocesan council consisting of a director and councillors, nominated by the Ordinary. This council meets twice a year. The diocesan council is under the national council, the president of which—usually a member of the hierarchy—is nominated by the Holy See. Since November last there is also a secretariat general in Rome, linking up the national councils. A small sum is paid each year by the members, the amount being decided by the national council.

This short sketch will, we trust, suffice to show how essential is the Missionary Union of the Clergy towards the fulfilling of the pressing missionary responsibility which lies on every Christian soul. God "gave to every one of them commandment concerning his neighbour"—and to none more than to the priest. In 1935 the Pope stated as his "missionary intention" the spread of the Union throughout the world. Every Catholic who has the interests of Christ truly at heart will remember that intention, and earnestly beg God that this most important of all forms of missionary aid may soon be established in every diocese of the world.

JOSEPH MULLIN.

O'ershadowed

"The Power of the Most High shall overshadow thee."—Luke i, 35.

IVORY shrine, housing one Priceless Stone;
Volume, wherein one Only Word lies scrolled;
Garden, in which may wander One alone;
Fair Crystal, which the Sun enrobes in gold;

Lamp, whence there shines the dark earth's Only Light:
Bride, whose Beloved brings Himself as Dower;
Fold where one Lamb finds comfort from the night;
Rose wherefrom blooms creation's fairest Flower—

*Nay, vain these figures all thy worth to trace,
Whom God calls Mother; unexampled grace!*

M.R.

STRANGERS AT THE INN

MANY times in the night the fears that breed in darkness gripped Jonathan by the throat and roused him from half-drowsiness to complete wakefulness. Fears that lost nothing of their horror by being familiar; fears of what the future might bring to pass, of what might have to be endured by his young wife and their blind child. "I should have stayed in Jerusalem," he told himself. "I should not have come out here. Only rich men can escape from cities—poor men must put up with life as they find it. I should not have exposed Miriam and little John to such a risk."

Yet it was for their sakes that he had decided to leave the dark congested purlieus of Jerusalem and to come out to Bethlehem. It had seemed a wonderful opportunity, this chance to take over the inn which his cousin Levi wished to leave. Looking back at his cousin's career Jonathan realized that, if any hope of success lay in the inn, cousin Levi would never have abandoned it. But he had been so plausible, so persuasive that it was only his wife's nostalgia for her native Egypt that swayed him. When had Levi ever before been swayed by sentimental considerations? Never less than when he persuaded his poorer cousin to take on this starveling farm and the inn that was to yield the plentiful subsistence. Looking back on the months of patient, unremunerative toil, Jonathan felt a childish longing to weep. A few guests had dribbled in last year on their way to Jerusalem to keep the Passover—otherwise, their road had seemed forsaken by travelling men. The farm had fared no better. The drought had parched what was always painfully grown; some of his finest beasts had sickened and died. He could now believe the local tradition that a curse seemed to lie on this place—yet why should his innocent little family suffer these unending troubles? He groaned and turned his face to the wall, at last sinking into troubled sleep.

It seemed only a few moments before wakeful sounds about the place told him it was morning again. Miriam had risen and he could hear her preparing their morning meal. Little John had fallen over something and was wailing pitifully; he heard his wife's quick steps and then her voice soothing

their son. How hard it was that even the child could not escape the blight of misfortune that had settled on their lives!—so sweet a child, so winning in his ways. Better that little John should perish, better that they should all die and pass into a better world. So he thought as he dressed with nervous, clumsy hands, irritable with his own slowness. That last fever had left him almost palsied!—and as the thought struck him, he laughed aloud—not mirthfully. “Like the patriarch Job, indeed! If I were a scribe I would write the sorrows of the poor Jew, Jonathan, who trusted in the Lord and did *not* inherit the land!”

This idea pleased the bitterness of his mood so well that he aired it later, as he took his morning meal with Miriam. But she rebuked him with wifely firmness.

Repentant, he seized her hand. “Forgive me, Miriam; the Lord will pity my foolish words! You know what makes me like this. And I know what you have had to put up with since we came here! Don’t you think I noticed when you came back from Jerusalem last time your gold ear-rings had gone? No, I’m not asking what happened to them—I know! I only hope your cousin Reuben gave you a better deal than my own dear cousin Levi gave me!”

“Never mind the ear-rings,” his wife said quietly. “What does a countrywoman want with ear-rings, anyway? Now, Jonathan, get up and feed our poor beasts. Now *go*! I know the grain is running out and we can foresee only empty sacks. But we can’t see far. Don’t start saying it all over again! When we prosper we’ll have sacks and sacks of grain—and I’ll have a new pair of ear-rings for every day of the week! Now, shoo!”

She kissed her husband’s dejected face, and pushed him out into the courtyard. He braced himself and strode first towards the shed where the ox and the ass were awaiting him.

When they were duly fed he began his daily round; weeding, fetching water, mending fences, cleaning the stalls and other odd tasks. All to what purpose, he asked himself bitterly? Even if by heroic efforts he made the land really productive, who was there to inherit it, who could carry on the inn once he was gone? Not a blind son—and perhaps there would be no other son for them. Truly their fortunes were crumbling like this tumbledown old inn!—which, he had learned too late, had never prospered since the year of the Great Census. How tired he was of hearing his nearest

neighbour, old Samuel, recounting the tale of that wonderful year; the long string of caravans along the road, the endless camels and mules to be stabled and fed, the guests that crowded every cranny of the inn. "And there was one poor lass that needed shelter more than any of them," Samuel would conclude impressively. "Yet what did your cousin do? Pushed her and her good man out into the shed! 'Twas a beautiful babe, for all that—but only your cousin Levi would let a child be born in a stable!"

Jonathan could well believe it; could easily picture Levi, dark and contemptuous to the needy couple; and then sleek and smiling the next minute, welcoming a prosperous caravan to the best the inn could give! Well, that was all ancient history, old as the tale of the inn's former affluence.

A long weary day did little to dissipate his mood; rather it increased as the shadows lengthened towards sundown. The need for something to revive him was overwhelming; he slipped out of the courtyard and made his way to his nearest neighbour, Samuel, where a draught of wine would almost certainly be forthcoming. He hastened towards his friend's house, for his own thoughts were again becoming dangerous company.

Miriam was also finding her own thoughts grim and dispiriting, in spite of all she did to control them. She hung out a number of the child's garments to dry, and then looked about for her mending. Now that little John was amusing himself with his toys she could hope for a few moments of leisure. She found a shady corner in the courtyard and sat down to sew, heavy-eyed and listless; soon her hands dropped into her lap, and the rattle of the toys became a far murmur. She slept the sleep of an overworked woman. In the midst of a troubled dream she was suddenly awakened. She sat up with a start—what was this? A group of mules fidgeted in the roadway, and one rider had descended and was crossing the courtyard towards her. "Travellers!" she thought incredulously, and sprang to her feet. The stranger saluted her. He was a man approaching middle age, grave-eyed and gentle of speech.

"We are three travellers who would stay the night here," he told her. "Can you find room for us?"

Could she find room! Miriam checked a sudden impulse to laugh. How easily she could find room in their empty inn! She composed herself hastily, and smiled a greeting:

"You are welcome," she said. "I am afraid I cannot offer you much, but the best we have shall be yours."

The stranger seemed unexpectedly moved by her words.

"I wish that strangers were always so kindly welcomed," he said gravely. "My—my Mother is with me, and sorely in need of rest."

Miriam followed his glance towards the two other travellers who waited patiently outside the courtyard.

"Bring the ladies in, please," she said eagerly. "I will soon get their room ready."

"Thank you." He turned and hurried back to the waiting women. "How kind his face is," Miriam thought. "And what a light in his eyes, radiating hopefulness! But he seems grieved about his mother. Perhaps she is a widow."

She advanced to greet the two women who now came slowly across the courtyard. The older woman paused for a moment and stood looking quietly about her; the younger woman came forward and smiled a greeting. "I am very glad you can take us in," she said. Her voice, too, was kind; but Miriam was startled by the sweet melancholy of her face—a face full of memories and regrets, though spiritualized and peaceful. Miriam looked from her to the other who stood silently at one side. Her age was visible in her bowed shoulders, and the white hair beneath the heavy veil. That veil almost covered her face, but Miriam could see that her eyes were downbent as if she had sunk into some memory. "Please come with me," she said, and turning led the way indoors, and up the twisted dim stairway. "These are our best rooms," she said simply. "The ladies will be better in this one; the other gets the early morning light too strongly. This one looks over the back courtyard, where it's quiet enough, unless you hear the ox lowing!"

"Why?—can we see your stables from here?" The younger woman spoke eagerly.

"Yes." Miriam looked apologetic. "But there are so few beasts now that I think you won't be disturbed. Now let me fetch some water for you."

She picked up the cruse and turned to go, but even before she had left the room both women had hastened to the window and stood there, as if seeking something. Miriam saw one start and make a gesture of indication; the other two joined her at once and stood lost in reverie.

She shrugged her shoulders; older people sometimes had

strange whims, and it was a good thing if that poor lady found something to interest her. She moved about, preparing the best meal she could achieve with their very limited resources. Then she heard Jonathan crossing the courtyard, and the patter of little John's feet stumbling to welcome him. "How eagerly he runs to his father!" she thought tenderly. Even to herself she did not admit that John did not run like other children, but groped with outstretched hands, clutching at emptiness. Jonathan picked him up and hid his face in the child's silky hair.

"Time you were in bed," he said. "Where's Mother?"

"Inside." John released his exciting news. "Getting supper for the people who want to stay here!"

"*People?*" Jonathan put the boy down hurriedly and hastened indoors. "Miriam, is the boy right? Has anybody come?"

"Hush! they'll hear you; they're upstairs now. No, they seem to have slipped out: a mother and a son, and a sister; at least I think it's his sister. I heard him call her Magdalene; it's a pretty name!"

"What sort of people? Not Romans I hope?"

"No, Jews like ourselves. They look as if they have had much sorrow, yet they are not sad, only grave and gentle: and the mother seems very, very tired. I have not heard her speak."

"Well, I'm glad someone has come at last. Goodness knows what brings them to this out-of-the-way place; it's not a Census this time!"

"No." They both laughed. "And dear old Levi isn't here now to lighten their purses for them." They paused, struck by the same thought.

"Did you tell them what we charged?" he asked quickly. "No? of course you didn't! And now perhaps they will make a fuss when they go, and say the wretched rooms were worth only half our price. Like that Gentile and his wife last winter. Miriam, you'll never become sensible!"

She drooped, and then shook her head firmly.

"When you see those people you won't talk like that! They just make you feel that you cannot do enough for them. Jonathan, be a dear and get John out of the way—will you? It's time he went to bed."

Jonathan understood. Even now she could not face the comments of strangers on her blind child. But while they

were talking John had strayed out of sight; his father set off in pursuit, and Miriam gave the last touches to the meal. She heard someone descending, and then men's voices outside—the stranger was arranging with Jonathan about his mules.

"We have an old shed," her husband began, "just beyond this gate; I can move our own beasts—."

"Surely it need not be that shed?" She wondered at the urgency in the stranger's voice. "I see you have a place that will do as well; in that corner. I'll lend you a hand."

"As you wish." Jonathan thought this whim distinctly Roman in its imperativeness, but forbore to argue. The mules duly disposed of in the spot selected, the two men parted company, Jonathan still in search of little John. The stranger went quickly through the gateway, and out of sight.

"It is odd!" Miriam thought. "Why in the world does he take such an interest in that old shed?"

A vague uneasiness troubled her. She hurriedly laid down the platter of food and went out into the twilight to summon her guests. The vivid blue of the Eastern night was deepening in the skies; a solitary star had risen and shone like a tranquil taper above the huddled farm buildings. As she neared the shed Miriam suddenly felt her heart beginning to throb; she felt afraid, and paused at the doorway. The stranger had not entered it, he was near her in the shadows, and it startled her to see him on his knees. Then she looked into the shed and saw it as it always was, the straw tumbled on floor and stall, the shadows shifting and wavering beyond the blurred outline of the ox and the ass. But now, upon the straw, her little son rested in the arms of the silent Mother who stroked his face and wept.

Miriam could not speak, could not stir. Then the Mother lifted little John to his feet, and gently turned his face towards the doorway. He paused, made a bewildered gesture, and then rushed breathlessly to where Miriam stood.

"Mother—my eyes aren't asleep any more! Mother—I can see everything! O, look!—is that shining thing a star?"

But Miriam did not heed the star. She had no eyes at the moment but for the face of the Mother, and in it she saw Light to gladden all her days.

M. O'ROURKE.

"GROUPING" AND GROPING

SOME PSYCHOLOGICAL POINTS

WHETHER or not the term "Oxford" should be applied to the Group Movement we leave to others to say; we will content ourselves with the remark that the word "group" is very significant. In recent years a good deal has been written about Social, as distinct from Individual Psychology, by such men as Trotter, McDougall and others, and the word "group" is a very favourite one in these discussions. Perhaps one of the reasons why it is used so much is that it is fairly free from definite associations; indeed, it has been used in an attempt to maintain that the Church of England is part of the Catholic Church, by saying that the former is a "group" within the latter. But our business is with psychology, and we may note that, before the start of the Group Movement, these discussions as to the characteristics of groups were actively going on—arguments as to whether the "group mind" was or was not more than the sum of the individual minds composing it, as to what influence bound the group together, and as to the differences in thought and behaviour in the individual when he became a member of a group. These and many other similar points were being discussed when the Group Movement came into being, and we may hazard the guess that perhaps some of the success of and interest in the Groups has been due to this preparation of the soil. If so, then in this case Psychology was not, as usual, the mere subsequent explanation of events, but to some extent their cause. In support of this guess it may be noted that the Groups have prospered most at the Universities, where such discussions would be most active.

Now we may examine a few characteristics of the groups and see if psychology can throw any light on their working.

Several psychologists have of late tried to produce a satisfactory theory of the "group spirit" in man, and they are generally more or less dissatisfied with one another's explanations. This may be due in part to the desire to find a theory which will account for all kinds of groups, from violent crowds to sedate meetings. It may well be that each kind of gathering has laws of its own.

However this may be, it is interesting to note that both Rivers and Freud about the same time and, it would seem, quite independently, emphasized a division among groups as a very important basis of classification, namely, those which have and those which have not a leader. There seems to be no doubt that this is a distinction to which sufficient attention had not previously been given.

Rivers says :

The important point to recognize now is that in the attitude towards the leader of the group we have the germ, if not the essence, of the processes we call faith, reverence and obedience, and that these processes are not present in the more unwitting behaviour of the leaderless group.¹

But, one may ask, what has this to do with the Group Movement? In reply we will quote Mr. Chevasse, writing in *The Record* for November, 1932 :

The collective guidance of the Group has become the accepted test of the guidance of each of its members. And it is well to remember that behind the many local groups there is the Inner Group with its head, which—I dare to affirm with deliberation and knowledge—can fairly be compared to the Hierarchy of the Roman Church and an infallible Pope.

This agrees well with the fact mentioned by many who know the Movement that the one thing it will not brook is criticism.

We will next consider a better-known characteristic, namely, "sharing," which, as everyone knows, is the public confession of such sins or defects as a member chooses to make. There seems to be a close connexion between such confessions and the group spirit. A passage from Bergson may throw light upon the matter :

. . . generally speaking, moral distress is a throwing-out-of-gear of the relations between the social and the individual self. Analyse the feelings of remorse in the soul of a desperate criminal. You might mistake it at first for the dread of punishment, and indeed you find most minute precautions . . . to conceal the crime, and avoid being found out. . . But look closer : what the

¹ "Psychology and Politics," p. 46.

fellow wants is not so much to evade punishment as to wipe out the past, to arrange things just as though the crime had never been committed at all. When nobody knows that a thing exists, it is almost as if it were non-existent. Thus it is the crime itself that the criminal wants to erase, by suppressing any knowledge of it that might come to human ken. But his own knowledge persists, and note how it drives him more and more out of that society within which he hoped to remain by obliterating the traces of his crime. For the same esteem for the man he was is still shown to the man he is no longer, therefore society is not addressing him: it is speaking to someone else. He, knowing what he is, feels more isolated among his fellow men than he would on a desert island: for in his solitude he would carry with him, enveloping him and supporting him, the image of society; but now he is cut off from the image as well as the thing. He could reinstate himself in society by confessing his crime: he would then be treated according to his deserts, but society would then be speaking to his real self. He would resume his collaboration with other men. He would be punished by them, but, having made himself one of them, he would be in a small degree the author of his own condemnation; and a part of himself, the best part, would thus escape the penalty. . . . Sometimes, without going so far, he will confess to a friend. . . . By thus putting himself right . . . at least in somebody's eyes, he re-attaches himself to society at a single point, by a thread; . . . at least he is near it . . . he no longer remains alienated from it . . . no longer in complete rupture with it, nor with that element of it which is part of himself.¹

We may venture to wonder whether, in some cases, the impulse which leads to "sharing"—as the word may seem to suggest—is to get right with one's fellows primarily, and only in some secondary way to get right with God.

If this is so it may throw some light on a small but rather puzzling point, viz., that Dr. Buchman desires that these confessions should be made with hilarity. Everyone who has ever addressed a public gathering of any size knows that once he has raised a general laugh he has welded the company together in a wonderful way, and the same is perhaps even more true of a class of children. As McDougall says, laughter

¹ Bergson, "Two Sources of Morality and Religion," pp. 8—9.

tends to "inhibit all other forms of bodily and mental activity," and so to melt down criticism and opposition.

Another and very profound truth is the way in which the individual "finds himself" in society. Père Sertillanges in his book "The Church," writes :

The child knows his mother and lives by her : he comes into informative and useful contact with those who represent the social reality for him, long before he takes possession of himself and knows that he is an individual.

This writer also quotes Chantepie de la Saussaye to this effect :

The individual becomes conscious of himself only in relation to his fellows. He does not project his ego into the society, but gets his ego from the society.

And if this is true of ordinary natural society, it is also true of the supernatural society, the Church. Normally as regards religion the Catholic child gets his ego from the Church. It is worth noting that it is one and the same sacrament—Baptism—which makes one a child of God and a member of the Church. Comparing Baptism with Confirmation it seems that the former is more concerned with incorporating the child into Christ and the Church, while the latter, which comes after, perfects his individual personality. In Protestantism things seem to be attempted the other way round. There the development expected appears to be that the child first develops as an individual, and then, secondly, unites himself to the religious body.

Perhaps much of the strength of the Groups is that it provides a social environment, friendly and free, and more easy to enter than perhaps any Protestant body, and owing to the fact that it encourages "sharing" makes it possible for a person in some sense to "get his ego from the society." Père Sertillanges writes :

How often it happens that we do not know what we think except after having heard it said, or we will with clearness, only under the urge of associated sympathetic wills! Even those who affect singularity like to do so in concert.

The "sharing" of which we hear so much seems to try to produce some of the effects which follow from Baptism. By

sharing a man feels more united to his fellows; by sharing he is changed; there is, he feels, a sort of new birth, and a death to the past; he is constantly emphasizing the difference between his life now and what it was before.

And as for the future—an ideal is set before him; the terms are: perfect honesty, perfect purity, perfect love and perfect unselfishness. This may seem vague to a Catholic, and to blur the difference between precept and counsel, as is common in non-Catholic religion. But it is an ideal probably far more clear and impelling than many of the groupists ever had before. It is a curious fact that till recent years many textbooks on psychology had nothing to say on Ideals. There is an article in *The Hibbert Journal* for July, 1936, by Sir E. J. Russell on "Conflicts and Practice of Ideals." He says that Ideals are being simply ignored, and thinks that it is no use complaining of the lack of religious faith on the part of modern youth, their opportunity for acquiring such faith having been "smothered by the enormous number of options presented to our young people to-day."

"The enormous number of options"—here we have one of the great points of difference between the life of modern man and that of his predecessor. It is not so much that he accomplishes more or works harder; sometimes the reverse is the case. But he is from his youth up presented with a vast number of options of all kinds. He often has the choice of a great many places in which he may live, and of many callings which he may follow. There is a rich variety of recreations to select from; in short, in almost every department of his life, he is presented with a multitude of possibilities from which he has to make a selection, and the mental operation of choosing often consumes a good deal of vital energy, and, moreover, makes him feel the need for guidance.

This was not the case with his brother of the Middle Ages. His opportunities of choice were very limited, especially if he entered the religious life, when he was able to employ the released energy in the worship of God and the cultivation of his own soul.

The Group Movement seems to try to deal with this problem, not by giving any set of rules or body of teaching, but rather by encouraging the disciple to seek direct guidance from God in "the Quiet Time." We believe, however, that there is now some sort of system for checking these results, at least in certain cases.

Another condition of modern life which favours the formation of the Groups is probably the small size of many families. Mr. W. H. Auden, in his essay "The Group Movement and the Middle Classes," in a book called "Oxford and the Groups," points out that the Movement has had special success among middle-class people. He says :

During the last century the Victorian family was large enough to provide variety . . . and small enough to provide emotional security . . . under economic pressure, the family became smaller. Owing to this dwindling and to the increased ease of travel, the family is rapidly ceasing to be the natural social unit, but he [the middle-class person] is still looking for a group of the same kind.

We are aware that the Group Movement protests that it is not a sect, yet it possesses a characteristic which belongs to several of the sects in that it is, in some sort, an attempt to get back to the conditions of the Primitive Church. Dr. Buchman sometimes speaks of the Movement as a "First Century Fellowship." This perhaps partly explains the desire for comparatively small gatherings, the public confessions, the expectation of special guidance on all occasions. It is almost as if they thought that the growth and development of the great tree were not according to the will of Christ, and that it is necessary to try to return to the stage of the seed and the acorn.

On the whole, the existence of the Movement shows that the hearts of many are restless and desire to rest in God—and in the Church—though they may not explicitly realize this. They are perhaps coming to feel something of the psychological force of the statement that one cannot have God for a Father unless one has the Church for one's Mother. They desire that Religion should become more articulate for them, and that their inner conflicts should be resolved, in the manner indicated by O. W. Holmes in his still interesting "The Professor at the Breakfast Table"—

She had not learned the mystery of awaking
Those chorded keys that soothe a sorrow's aching,
Giving the dumb heart voice that else were breaking.

A. G. HERRING.

THE CATHOLICS OF GALILEE

WHATEVER the political conditions there prevailing—and nowhere in the world has the course of history shown more dramatic changes—Galilee must always have a place in the hearts of all Christians. It was here that Our Lord passed the longest period of His life on earth, and the present conditions of His remote followers, nowadays natives of this little country, must necessarily interest us. Most of these are Catholics, some few of the Latin rite, and the rest are Orthodox. The great majority of the Catholics belong to the Byzantine rite, that which, after the Latin, has the greatest following amongst Christians since it includes the "Orthodox" national Churches of such countries as Russia, Rumania, Yugoslavia and Greece.¹ Its Catholic adherents number some seven millions, divided into ten different ritual varieties. There is no substantial difference in belief and practice between them and us Latins, and, as several of them, now reunited, were separated from the Catholic Church as long ago as the beginning of the fifth century, they are useful witnesses to the antiquity and continuity of the Church's teaching, and to the fact that diversity of rite can coincide with identity of doctrine.

Most of these Galilean Christians are peasants and live in the picturesquely oriental villages which are dotted like white specks over the hills. The country-side is essentially Mediterranean in climate, wherefore it is better to visit it in spring-time when the fields and hills show an immense profusion and variety of wild flowers. In the summer the land is parched and brown, whilst in the winter time, it is often cold enough for snow, mitigated, however, by frequent sunshine and cloudless skies. The peasant inhabitants still exhibit in their daily lives practices dating from Biblical times: it is still possible to-day to see two women grinding with primitive millstones, beds on the flat roof-tops and earthenware jars and other household commodities familiar from the Scriptures. Now, as then, the crops are mostly corn and vegetables, and vineyards and fig trees abound. Many of these old villages get

¹ The whole total of Orthodox followers of this rite is about 147,000,000 (some hundred millions being Russians), and of all the Dissident Churches, 154,000,000.

their water supply through channels constructed by the Romans. But to-day Zionism has begun to change the traditional aspect of things: the most fertile lands have been purchased by Jews and the red roofs of their recently-built villages can be seen on all sides.

The Christians have many important settlements to themselves, some of which are exclusively Catholic. Generally, however, Christians and Mohammedans live together in the same villages, but never Jews. In most villages you will find a Catholic church of the Byzantine rite, an Orthodox church and a Mosque. Our rite is confined to the towns, where there are often fine churches with sacred historical associations; native Catholics of other rites may, of course, attend them too. The existence of native Catholics of the Latin rite, few though they be, is due to the ignoring in the past of Leo XIII's constitution "*Orientalium Dignitas*" of 1894, which forbade change of rite on conversion from schism; a prohibition which is now embodied in the Latin Canon Law. The Latin Patriarchate of Jerusalem, once set up during the Crusades, was revived by the Holy See in 1847 so as to regularize the position of the large number of foreign Latin Catholics who reside in the Holy Land for missionary and other purposes. These are now quite numerous, and they run hospitals, schools and charitable institutions, supported by various foreign Powers and staffed by their nationals, Religious of both sexes. All over Galilee, as in other parts of the Holy Land, the magnificent buildings of these institutions are to be seen, flying their various national flags.

To return to our Galilean Byzantine Catholics—they are under the jurisdiction of His Beatitude Cyril IX Mogabgab, Patriarch of Antioch,¹ a prelate who has a most important place in the Catholic Church, for his line goes back to St. Peter, first Bishop of Antioch, in unbroken succession. There is, of course, an Orthodox Patriarch who makes the same claim, a situation which arose thus. In 1724 Cyril VI Tanas, the Orthodox Patriarch, was deposed because of his Catholic tendencies, always characteristic of that Schismatic Church, by the Patriarch of Constantinople, who thereupon consecrated a Cypriot monk from Mount Athos to take the place of Cyril. Thus attacked, Cyril appealed to the Pope as Patriarch of the West, who received him into communion and con-

¹ There are no less than two other Catholic Patriarchs of Antioch, belonging to the Syrian and Maronite rites respectively. (See *Catholic Directory*, p. 32.)

firmed him in his position. It is not certain how many of his predecessors had been definitely Catholic, but unquestionably the Antiochene Patriarchate did not willingly follow that of Constantinople when the Schism began; and it always retained a strong desire for Catholic unity. The realization of this desire was rendered more difficult when Antioch was isolated by the Mohammedan conquest, and by the setting up of a Latin Patriarchate by the Crusaders, to whose often cruel and inconsiderate treatment of Eastern Christians is due centuries of estrangement and misunderstanding.

Although, in point of view of extent of territory and numbers, the Patriarchate is a mere shadow of its former self, it retains all its ancient honorific titles, with the addition of those of the vacant Catholic Patriarchates of Alexandria and Jerusalem. The result is in strong contrast with the less flamboyant style of the West, but is characteristically Byzantine.

These titles run: "the most blessed, holy and venerable Chief and Head, Patriarch of the great cities of Antioch, Alexandria and Jerusalem, of Cilicia, Syria and Iberia, of Arabia, Mesopotamia and the Pentapolis, of Ethiopia, Egypt and all the East, the Lord N. Father of Fathers, Shepherd of Shepherds, High Priest of high priests and thirteenth apostle." But there are real powers and privileges hidden under these magniloquent claims. It is not always realized that much of the Pope's jurisdiction is effectively concerned only with the Latin Church. The Code of Canon Law at present embraces only the Latins, though the process of collating and co-ordinating a similar work for the East is going on at Rome. The Patriarch of Antioch has immemorial privileges; he maintains his hierarchy independently of the Holy See. He himself is elected and consecrated by the bishops of his jurisdiction, although, before he receives the pallium, the election has to be confirmed by the Pope. Moreover, he remains seated in the presence of the Holy Father.¹

Now the Catholics of the Byzantine rite in Galilee are known to their neighbours as just Catholics, the Orthodox being called Romans,² and the Catholics of the Latin rite simply Latins; such is the local custom. But both the Byzantine Catholics and their Orthodox compatriots are frequently referred to as Melchites (Syriac, *Maloc* = King or Emperor), be-

¹ The frontispiece of Mr. Attwater's informative volume, "The Catholic Eastern Churches" (1935), shows Pius X seated in the midst of many Eastern Bishops, all of whom, except the Patriarch of Antioch, are standing.

² This odd misnomer, as it seems to us, results from the early identification of the Byzantine Empire with the Roman.

cause their ancestors, after Chalcedon (451), sided with the Catholic party at whose head was the Emperor at Constantinople. Their persistence as an isolated people in this narrow north region of Palestine has, one would think, something Providential about it. Before the Mohammedan conquest and domination in the seventh century, the Christian Faith and culture had almost entire possession of Palestine and Syria, to the exclusion both of the Hebrew religion and the Hellenic paganism. But, as the New Testament literature shows, the early Church was predominantly Greek, even when the Empire of Rome had politically absorbed the entire Grecian world. In Palestine, however, Aramaic, a form of Syriac, continued to be largely spoken. Moreover, the exclusive character of Mohammedanism prevented much racial intercourse between the Arabs and their conquered subjects, and, as these latter were forced to take refuge in mountainous districts such as Galilee, they retained to some extent their ancient customs, and for a long time their ancient language. Finally, when, little by little they forsook this and adopted Arabic, they still clung to their religion. Thus, they may fairly claim to be of a somewhat different stock from their Arab Mohammedan neighbours.

And so it comes to pass that not only are these Galileans all that remains in Palestine of the Church of the great Greek Fathers, but they are also, as we have suggested above, the remote descendants of Our Lord's contemporaries. Exactly when they lost the common use of Syriac is disputed, but it is still used liturgically by the Syrian Catholics in the Lebanon and their dissident sister, the Jacobite Church, which also belongs to the ancient Antiochene rite. The Maronites also, who live higher up in the Lebanon range, still use a great deal of Syriac in their Liturgy, which is a corrupted form of the Antiochene rite.

The immediate episcopal superior of the Galilean Catholics is the Bishop of Ptolemais (or Acre: modern *Akka*) whose cathedral is an exquisite example of oriental church architecture in the Byzantine style, yet having many distinctively Palestinian features. It dates from the beginning of the eighteenth century. The eikonastasis is of great beauty, a mass of gold and colours, thoroughly Eastern in style and workmanship; the church also possesses some very fine ikons in a country where such are rare, owing to the Moslem "iconoclastic" atmosphere. The town abounds, too, in his-

torical remains of the last Latin Kingdom of which it was the capital, until its fall in May, 1291.

The present Bishop is Mgr. Gregory Hajjar, a native of Roum, near Sidon. He is well known in the West and has visited both England and Ireland. He has done much for the extension of schools and churches in Galilee, many of the forty parishes there having been without either until he became bishop. Also he has conducted missionary work on such a large and successful scale in the Transjordan, that it was possible in 1932 for the Patriarch to create a new "eparchy" for this region, and to appoint Mgr. Salaman as the first bishop with his residence at Ammam. Mgr. Hajjar, the Catholic population of whose diocese is growing fast under his pastoral care, has his headquarters in Haifa and is known to everybody as the Archbishop of Galilee. The title is correct, as there are no suffragan sees in Syria and Palestine—all the bishops have direct relations with the Patriarch, and to all are accorded the honour of Metropolitan.

In spite of constant Papal intervention to prevent the Latinization of the Catholic East, something of the sort has been attempted, now and then, and here and there, owing to misdirected zeal and lack of real Catholic understanding. The Easterns themselves are partly to blame. Many of their clergy have had only a Latin training and have little knowledge of their own traditional theology, moral philosophy and devotion: thus they are ill-provided to make any impression upon the educated amongst their Orthodox neighbours. Again, the immense prestige of "Rome" has caused many, both prelates and the lesser clergy, to adopt the Latin clerical and liturgical garb, often with a somewhat bizarre result. It is distressing to those who esteem the time-honoured and distinctive ritual and raiment of these venerable churches to find them discarded for soutanes of a French cut, albs and purple-lined gowns. What has been called "hybridization"—a mingling of costume and rite—is much to be deprecated. Time and again Rome has emphasized the desirability of purity of rite. Happily, the Melchite liturgical books have remained practically unadulterated, but the Maronites, for instance, have gone a long way to ruining their rite, and nowadays attire themselves as Latin clergy. One unfortunate result of this practice is to throw undue emphasis on the fact that the lower Eastern clergy may, before ordination, contract the sacrament of matrimony.

The Liturgy of the Byzantine rite has very little changed

since the fifth century, when the "Trisagion" was added, with the Nicene Creed in 512, the hymn "O Only Begotten" in 536, the "Cherubic Hymn" in 565; some time during this same century, the custom of pouring a little warm water into the consecrated chalice was introduced—a strange enough practice which Rome has never sought to discountenance. There have been a number of minor additions, but a Catholic assisting at Mass in a village church in Galilee may feel himself in a very real way in communion with St. John Chrysostom, St. Basil, St. Gregory Nazianzen, St. Gregory of Nyssa, St. John Damascene, St. Theodore the Studite, and many other great names in the history of the Church.

The reason why the Popes are so insistent on the recognition and preservation of these Eastern rites is not for their archaeological interest, nor even to make the reconciliation of the dissidents more easy of accomplishment, but simply because they are Catholic, just as Catholic as, and nearer to primitive Catholicity than the Latin. The remarkable development and spread of the rite of the Western Patriarchate, and the comparative inactivity owing to political causes of the other, calls for an effort on the part of us Latins to avoid a tendency to ignore what is an integral part of the Catholic Church and thus to incur the reproach of narrowing its bounds. An Anglican Archbishop once spoke of "the rigid uniformity of Rome," under the impression that Rome meant simply the Western Patriarchate. We can best remove that impression by insisting on the full Catholic claims of the Eastern Churches, and it will help us in the task to reflect that those Catholics who can claim the closest approach in race, customs and territory to the Founder of Christianity are the Melchites of His own Galilee. As many writers have pointed out, but especially Dr. A. Fortescue, it is the existence of these Eastern Churches in essential communion with Rome, which best shows that, in the often-quoted words of Benedict XV, "the Church of Jesus Christ is neither Latin nor Greek nor Slav, but Catholic, accordingly, she makes no difference between her children, and Greeks, Latins, Slavs and members of all other nations are equal in the eyes of the Apostolic See." Happily, that truth is spreading more and more, and our brethren, the peasants of Galilee, are showing their appreciation of the Papal teaching by their loyal adherence, in face sometimes of local opposition, to their venerable rite and Liturgy.

EDWARD BOWRON.

A METHODIST REVIVAL

THE recently-announced formation of a "Methodist Sacramental Fellowship" is of very definite interest to Catholics. Superficially viewed, the departure from historic Christianity which began at the "Reformation" wears the appearance of a progressive movement, each secession from the Anglican Communion representing a step further away from the integral Faith. The High Anglican insistence on resemblances in the structure of Catholicism and Anglicanism strengthens this impression, and we are liable to regard the way back to the Church for our separated brethren as naturally lying through the Church of England. This may well be a fallacy. The history of the Methodist revival, particularly in Wales and Cornwall, suggests that in a population with a Catholic past Wesley's teaching touched chords which had failed to respond to Anglicanism. We need not be altogether surprised, therefore, at the emergence within the Methodist body of a movement which has caused some alarm to conventional Methodists. At the last conference of this denomination, a memorial was presented from the Hereford circuit, calling attention to a new body known as the "Methodist Sacramental Fellowship." It stated that "according to reports received from reliable sources, the practices of the Fellowship have a definite Roman tendency and are, in our opinion, contrary to Methodist belief and usage."

According to the Secretary of the Fellowship, who gave an interview to *The Western Morning News*, the objects are :

- (a) To re-affirm the Faith that inspired the evangelical revival and the hymns of the Wesleys—the Faith that is formulated in the Apostles' and the Nicene Creeds;
- (b) To make the Holy Communion central in the life of the Methodist Church;
- (c) Reunion. Adhering to the principles of the Reformation, yet being convinced that the divisions of the Church Militant are becoming ever more clearly contrary to the will of God, the Fellowship works and prays for the corporate reunion of all believers.

A personal pledge is taken by members :

- (1) To say the daily office of prayers adopted by the Fellowship;

(2) To receive the Holy Communion at least once a month, after duly preparing myself;

(3) To submit my mind humbly to the Faith of the Church as contained in Holy Scripture and expressed in the Apostles' and Nicene Creeds;

(4) To support with all loyalty the Methodist Church, and to help forward as I can, both by prayer and service, the corporate reunion of all believers.

The possibility that the movement may extend beyond the borders of Methodism appears to be contemplated in the provision that, in Section 4, the words "Methodist Church" may be altered to "The Church to which I belong."

It will be observed that the movement claims to be "back to Wesley," and that claim is not without justification. Although there has been a tendency in recent years for differences between the various "Evangelical Free Churches" to disappear, there has never been any historic justification for confusing Methodism with Congregationalism. It was as a sacramental movement that Methodism began, and John Wesley, who remained in the Church of England until his death, might fairly have been called a High Churchman. To the Protestant Whitefield, Wesley's doctrine was "the back door to Popery," and, if Wesley held very definitely that "the Church of Rome hath erred," he was not less severe in his criticism of Luther and Calvin. It is not easy to find a consistent doctrine on fundamental questions in the Sermons and the Journal, but it may be said without injustice that Wesley rejected the Lutheran doctrines of imputed righteousness and justification by faith alone. The Catholic doctrine he seems definitely to have misunderstood as a teaching that man may merit justification by his own efforts.

The second object—"To make the Holy Communion central in the life of the Methodist Church"—is an example of a movement which may be expected to recur among any body of Christians basing themselves on the Scriptures. Those who once used the Bible merely as a missile to throw at the Church are likely in time to read it with a more disinterested purpose and the result is inevitably to establish a case for the restoration of some part of the Christian system which was jettisoned in the religious revolution of the sixteenth century. We shall have occasion later to consider the ambiguous position of Holy Scripture in the Protestant scheme, but it

may be noted here that the Higher Criticism derived a good deal of its impetus from the desire to get rid of passages inconvenient from the Protestant standpoint in Gospels, Acts, and Epistles. Harnack's admission that "capital elements of Catholicism date back to the apostolic age" was a fatal one for traditional Protestantism. The so-called "Back to Jesus" movement was a further attempt to get rid of a good deal of the inspired records on the ground of doubtful historicity, and Tyrrell was justified in his criticism: "The Christ that Harnack sees, looking back through nineteen centuries of Catholic darkness, is only the reflection of a Liberal Protestant face, seen at the bottom of a deep well. . . The difficulty is not Catholicism but Christ."

This matter of the centrality of the Eucharist is a significant one from the point of view of "simple Bible teaching." Evangelicals must be continually driven up against the remarkable contrast between the place of the Last Supper in the Gospel story and its very insignificant place in modern "evangelical" Protestantism. Take the Scriptures and read them as a simple historic record. On the very eve of His passion Our Lord performs this solemnly-staged Act and ensures its continuance by His command: "This do in remembrance of Me." Oscar Wilde, unmoved by theological considerations, finds in it "the coronation ceremony of sorrow, one of the most wonderful things in the whole of recorded time." St. Paul makes it clear that the institution of the Eucharist was a matter of special revelation to himself. "I have received of the Lord that which I delivered to you."

It is not here a question of any particular doctrine of the nature of Holy Communion, but of the inexplicable difference of emphasis in the Scriptural account and in modern Non-conformist practice.

Luther himself found the doctrine of the Real Presence unavoidable and quarrelled with Zwingli on account of it. It must always be difficult for a dispassionate student of the sixth chapter of St. John's Gospel to think Luther mistaken in this matter. If the words are to be taken figuratively the action of the disciples becomes wholly inexplicable. By all the hearers the words were felt to be portentous and staggering. "After this many of his disciples went back and walked no more with Him." If St. Peter continues to follow his Lord, it is not because he does not understand their position. He feels he has no choice. His "Domine, ad quem ibimus?"

may surely be taken without irreverence as the expression of a difficulty keenly experienced even by his faithful heart.

But what of the third article of the new Fellowship which seeks reunion, while "adhering to the principles of the Reformation"? A pamphlet issued by the Fellowship enlarges on this in a statement which merits examination.

Catholic and Protestant reunion [it states] is essential—the two types of piety have always run through the Church of Christ. At present neither Catholic nor Protestant can state the whole truth about the Church of Christ.

What are "the principles of the Reformation"? How far is it true that there are "two types of piety" to be provided for in the Church of Christ? We may recognize at once a certain truth underlying this latter statement. Unity in faith and doctrine by no means implies uniformity of temperament, and we do not need to go beyond the borders of the Catholic Church to find varying expressions of piety. Each of the great religious Orders may fairly be regarded as answering to a psychological type, and we may push the subdivision further, for there is a sense in which such a religious experience as the reception of Holy Communion means something different to each believer. What is maintained in this declaration is, however, something quite different. It specifically limits the "types of piety" to two, representing "Catholicism" and "Protestantism" as *genera*, with purely psychological differences between them. Such a theory will not stand serious examination.

We can admit the homogeneity of Catholicism if the term is intended to refer to Christians in communion with the Holy See, but from the psychological approach it is probable that High Anglicans and Irvingites would be placed in the Catholic category and we should be compelled to object. But what is the Protestant "type of piety"? It is difficult to imagine any definition which will not be too broad or too narrow. If it is to include all non-Catholic people who profess devotion to Christ, it must embrace Mormons, Christadelphians, and Christian Scientists. Two at least of these three sects would decline, as resolutely as Catholics, to be included in the proposed Protestant section of the Church of Christ.

The dictum: "The Bible and the Bible only is the religion of Protestants" is valueless as a criterion. Mrs. Eddy's curious

system professes to be a "key to the Scriptures," and it is on the basis of a belief in "the Bible, true, wholly inspired and infallible" that Christadelphians indict the whole of Christendom. Luther's belief in the Scriptures is found, on examination, to be really a belief in the infallibility of Martin Luther. The Epistle of St. James he dismissed as "an epistle of straw" and "no epistle." When he wished to insert the word "alone" in Romans iii, 28, to support his own doctrine of justification, he declared boldly: "If your Papist worries about the word *alone*, just tell him Dr. Martin Luther will have it so." What, we are entitled to ask, are the signs by which we may detect Protestantism, as communion with Rome enables us to recognize Catholicism? Clearly, it is not acceptance of the Bible. To accept this proposed basis of "psychological types" for Christian unity is to fly in the face of the New Testament.

"But though we, or an angel from heaven, preach a gospel to you besides that which we have preached to you, let him be anathema" (Gal. i, 8). An angel from heaven may be presumed to have a "type of piety." The exclusion is pronounced on grounds of doctrine. Timothy is urged to "keep that which is committed to thy trust." St. Jude insists that his readers shall "earnestly contend for the faith which was once delivered to the saints." The conception of the Church as a collection of types of piety, rather than a union of believers in one body of revealed doctrine, whatever else may be said for it, is entirely unscriptural.

If Protestantism is not to be recognized by a doctrine of Scripture, we find ourselves in no better case if we turn to the Reformers. Those "Protestant Fathers"—Luther, Calvin, Zwingli—presumably should contain "the principles of the Reformation." But how many Protestants now hold Luther's doctrine of justification by faith? Wesley did not. The doctrine of predestination and denial of human free will, though commonly spoken of in these days as Calvinistic, were held by Luther as firmly as by Calvin. It is probable that to the majority of contemporary Protestants the doctrine which is considered most distinctive of Catholicism and abhorrent to Protestantism is that of the Real Presence in the Eucharist. Luther held it.

Many readers may be reminded by this new development within Nonconformity of the "Free Catholic" movement which, after being for some time a cause of scandal to Pro-

testantism on account of the "goings on" at the King's Weigh House, finally gave Father Orchard—as we are now glad to be able to call him—and several of his followers to the Church. "The spirit breatheth where he will," and the inner meaning of a movement cannot be rightly judged by a study of its merely logical presentation. G. K. Chesterton, writing of the Anglican Oxford Movement before his own home-coming, observed that "it was certainly not a conscious reaching out towards Rome: except on a Roman Catholic theory, which might explain all our unrests by that dim desire." There is less than G.K.C.'s usual logic here, for a "dim desire" is not a "conscious reaching" and there was no need to make the exception. Catholics probably find this "Roman Catholic theory" inescapable. Once a certain spiritual frontier is crossed, all roads really do lead to Rome, and we may expect the "Methodist Sacramental Fellowship" no less than the "Free Catholic" movement, to be the means of revealing to many the Unknown God whom they ignorantly worship.

On the face of it, this new movement is more promising than the earlier one, for its basis is doctrinal. Scandalized letters in the Methodist Press indicate that already it is developing a considerable ritual, but that is not where the emphasis is placed. "Free Catholicism," on the other hand, was founded by a Unitarian minister and, although it extended its territory and found its most distinguished advocate in a Congregational church, it continued to include members of the Unitarian Association among its adherents. "'Free Catholics,'" wrote Mr. Stanley B. James a few years ago, "talk as though Catholics and Protestants had each their contribution to make to some Common Fund of Truth." This is the doctrine of the "two types of piety" once more. Mr. James, who had been Dr. Orchard's "curate," broke away from this idea when he recognized that "the spirit of the Reformation was essentially negative and iconoclastic. The only contribution it could make to Catholicism would be to declare that certain things maintained by the Church of Rome were not true. I fail to see," Mr. James adds, "that this could be described as effecting a synthesis of Catholicism and Protestantism. If one man says he has seen the other side of the moon, and another says he has not, we do not call their respective arguments contributions to a common fund."¹

¹ "The Adventures of a Spiritual Tramp" (London, 1925), p. 124.

Will members of the "Methodist Sacramental Fellowship" be equally logical? There is much that we can welcome in the movement, but as long as it seems to base Christian unity on "types of piety" or professes allegiance to the disruptive principles of the sixteenth century, it will not get far. Its most hopeful feature is its recognition of the centrality of the Eucharist in Christian worship, for that is a return to Scripture and to return to Scripture is to be on the way back to the Church.

REGINALD J. DINGLE.

Sympathy

WOULD you go merrily throughout the day,
 Enjoying life—without a heart of stone—
 Then must you travel by the easy way
 And live within a world that is your own.
 Then must you learn to close the ear and eye
 To things distressing and to others' woes,
 Listen to laughter, but ignore the sigh,
 Avoid the thorns the while you pluck the rose.
 Mark not the worried faces in the street,
 Remember not that every wintry night
 The city's by-ways ring with homeless feet;
 Workhouse and hospital, forget them quite.
 "A War in China,"—what is that to you?
 "Earthquake in India,"—it isn't *here*;
 "Famine abroad"—well, that is nothing new,
 "Typhus in Syria"—*you* needn't fear.

"Am I my brother's keeper?" Yea, indeed
 To serve God in His image was I made,
 To feel for e'en my distant neighbour's need
 And come, at least by prayer, to his aid;
 And thus to ease part of the mighty strain
 That others bear, the world's unmeasured pain.

Grief shared is halved, joy multiplied if spent:
 Soul-sympathy brings manifold content.

PAUL FALVURY.

DR. COULTON AND DR. H. C. LEA

A CHALLENGE AND ITS SEQUEL

I

IN the course of last September (1936) I received a bulky letter from Dr. G. G. Coulton, the well-known assailant of medieval ecclesiasticism, addressed to me from Cambridge. The letter came by registered post; obviously because, in Dr. Coulton's idea, when you write to people like Jesuits you have to take such precautions; otherwise, if it suited their convenience, they would declare that the letter had never reached them. It appeared that a C.T.S. pamphlet of mine on "Catholics and Divorce" had come into Dr. Coulton's hands, and that his feelings had been outraged by a sentence in which I spoke of "undocumented assertions borrowed from Dr. H. C. Lea and other writers equally reckless and prejudiced." Dr. Coulton began by declaring that Catholic controversialists were making it a practice to attack Dr. Lea "now that he is dead," and to slander him as an inaccurate and untrustworthy writer. He reminded me about the good opinion of Lea's "History of the Inquisition" expressed by such scholars as Lord Acton and Vacandard, and, as the main point of his letter, he challenged me to justify the language I had used, asking me also to name any books or articles in which Dr. Lea's contentions had been fairly met.

In a brief reply I pointed out that I was not attacking Lea's "Inquisition" volumes, which had never specially engaged my attention, but that I had in mind mainly his "History of Confession and Indulgences" and the "History of Sacerdotal Celibacy." These books had sufficed to convince me that Lea was entirely out of his depth when dealing with the internal discipline of the Catholic Church, and that his work abounded in reckless deductions from inadequate evidence. I went on to mention the criticisms of Lea which formed the substance of a small volume printed in Germany by Dr. P. M. Baumgarten in 1908, and I referred to sundry articles of my own,¹ published, not after Lea's death, but while he was still

¹ Amongst those which I specified was an article in *The Dublin Review* for January, 1900; three contributions to *The Tablet*, Feb. and March, 1905; and a note in *THE MONTH*, March, 1908, p. 311. Dr. H. C. Lea died in 1909.

in full literary activity. Amongst these was a contribution to *The American Catholic Quarterly Review* for July, 1903, in which I commented upon Lea's chapter on "The Eve of the Reformation" in the first volume of the *Cambridge Modern History*.

Apparently the American periodical was not accessible to Dr. Coulton at Cambridge, but after he had found an opportunity of paying a visit to the British Museum, I received at the beginning of November another registered packet containing objections and new requests for references. There were eighteen quarto pages of writing in all. Frankly, I did little more than glance at the contents. I felt that I had neither the time nor the energy to plunge into the details of a controversy which had occupied me more than thirty years ago and which I had hardly thought of since. But my attention was caught by some vehement language very characteristic of the writer, in which he commented upon my article in the *American Review* just named. That article ended with these words, words which I have so far found no reason to wish to modify :

Great [I wrote] as may be the industry of Dr. Lea, I believe his capacity for misconception and misrepresentation to be even greater, and the attempts that I have occasionally made to follow up his trail and to compare his assertions with his sources, have always ended in a more deeply rooted distrust of every statement made by him. It would be a safe thing probably to say that in any ten consecutive pages ten palpable blunders may be unearthed. At any rate I should like to submit that estimate to the test of experiment. Would Dr. Lea, I wonder, be prepared to accept such a challenge and to elect to stand or fall by the third volume of his "Auricular Confession and Indulgences" or his chapter on the causes of the Reformation in the *Cambridge Modern History*?

This proposal of mine, though only read by Dr. Coulton thirty-three years after it was written, seems in its effect to have been almost as provocative as the proverbial red rag to a bull. I can only congratulate myself that I live at a safe distance. In his letter to me of November 2, 1936, he says : "I assert with every sense of responsibility that your challenge is libellous and false to a ludicrous and almost inconceivable degree"; and to omit other flattering amenities of the same

type,¹ he writes again on November 11th desiring to know "whether you are prepared to stand by the very insulting challenge delivered to Dr. Lea."

As I explained to my assailant, I am eighty years of age, and there are other extrinsic reasons, such as a protracted illness last summer, press of work now long over-due, a sense of the futility of nearly all controversy, etc., which make me reluctant to pick up such ancient threads of which I retain little memory. But protests only led to a further multiplication of letters, and, of course, to the unpleasant insinuation that I, like his other Catholic opponents, was only intent on backing out of the encounter I had provoked. When, therefore, Dr. Coulton, without awaiting my consent, applied to Professor G. E. Moore, who (though he was, to quote his own words, "in complete ignorance of the issue") was good enough to assign at random ten definite pages in Vol. I of the "History of Auricular Confession and Indulgences," I decided to accept the terms proposed. It might, I thought, be good for Dr. Coulton to learn once again² the lesson that if his opponents were reluctant to plunge into controversy in answer to his interminable challenges, that reluctance did not necessarily arise from the consciousness that they had nothing to say in reply.

I may note that the volume selected was not that which I specially indicated in my American article. Knowing the "Indulgence" volume best, I had proposed Vol. III, but as Vol. I has been settled on, I see no reason to quarrel with the choice made. On the other hand, Dr. Coulton, with a great display of magnanimity, in order that the section might begin and end with a complete paragraph, threw in an extra page and a half. I was free to hunt for errors from the middle of p. 199 to the top of p. 211. But my opponent ends his letter characteristically with these words: "I defy you to find even a single patent blunder in all these twelve pages, and I must put it to you very plainly that you are now in a position in which your very worse [*sic*] policy is that of obstinate

¹ By way of specimen, the concluding words of Dr. Coulton's letter of November 14th may suffice. He writes: "It is idle for you to plead that the slander is now thirty-three years old. If it was true then, it is equally true now; if (as I confidently assert) it is now grossly false, then you have been thirty-three years before the world with this falsehood upon your conscience."

² I have in view a little shilling booklet of mine, "Some Inexactitudes of Mr. G. G. Coulton," Sheed & Ward, 1927. See especially p. 41 of the booklet in question.

muteism [*sic*].” Did Dr. Coulton, I wonder, intend to write “muleism”?

I am afraid that in my recoil from “mutism,” it may unfortunately be necessary to discuss in some detail the crop of corrigenda which the pages assigned abundantly supply. It will not, therefore, be possible to complete my list in a single article. Six palpable blunders will be dealt with here. Nine others must stand over until our February number.

BLUNDER NO. I.

As Dr. Coulton in writing to me on November 14, 1936, drew my attention, as though it were a conclusive piece of evidence, to the passage in which Dr. Lea appeals to St. Bernard’s “Life of St. Malachi,” I may as well begin with this characteristic example of the American scholar’s lapses. After mentioning a case in which, according to St. Bernard’s report, a woman’s character was completely changed when she had made her confession to St. Malachi, Lea adds:

Apparently confession had previously not been practised in Ireland, for St. Bernard includes it among the unknown rites introduced [c. 1130] by Malachi when he romanized the Irish Church.¹

There is no foundation for any such inference in the words used by St. Bernard. The phrase he employs is *de novo instituit* which certainly does not mean “He introduced for the first time.” Ireland before the twelfth century had been repeatedly ravaged by the Vikings, and what with this, the scarcity of priests, and the internal dissensions of the people, a deplorable neglect of religious practices had resulted in many districts. St. Bernard, describing the reforms effected by St. Malachi, writes as follows:

Hence it is that to this day there is chanting and psalmody in these churches at the canonical hours after the fashion of the whole world. For there was no such thing before, not even in the city [Armagh]. He, however, had learnt singing in his youth, and soon he introduced song into his monastery, while as yet none in the city, nor in the whole bishopric could or would sing. Then Malachi instituted anew the most wholesome usage of confession, the sacrament of confirmation, the marriage contract—of all of which they were either ignorant or negligent.²

¹ Lea, “Auricular Confession and Indulgences,” Vol. I, p. 208.

² “St. Bernard’s Life of St. Malachi,” pp. 16–18; cf. p. 37.

This is from "St. Bernard's Life of St. Malachi" in the translation of Dr. H. J. Lawlor (the Protestant Dean of St. Patrick's Cathedral, Dublin), published by the S.P.C.K. Moreover, Dean Lawlor emphasizes in a footnote the point which here concerns us. He says: "The word 'anew' (*de novo*) seems to indicate St. Bernard's belief that it was only in comparatively recent times that the usages to which he refers had fallen into desuetude." Further, in an appendix to the same volume, we read:

It may be true that confession had been much neglected among some classes of the people . . . but it is remarkable that the *anmchara* (soul-friend) or confessor, is frequently mentioned in Irish literature. . . And penance is often alluded to in the obituary notices of distinguished persons clerical and lay.¹

So, too, it is plain from St. Bernard's words that if we suppose Malachi to have introduced confession for the first time he must also have introduced the sacrament of confirmation and the Church chant for the first time. But, as Dean Lawlor points out: "The rite of confirmation has always been used in the Irish Church though possibly neglected at some periods. St. Patrick tells us that he 'confirmed in Christ those whom he had begotten to God.' "

I may note the fact that Dean Lawlor is the author of many important works dealing with the early Irish Church and that he is also Secretary of the Royal Irish Academy. Another writer whose work has everywhere been accepted as of supreme authority in all questions bearing on the ecclesiastical history of Ireland is Dr. James F. Kenney. He happens to commend this very book of Dean Lawlor's just quoted, as probably "the best study" of the organization of the early Church in Ireland. Further, he remarks elsewhere:

A subsidiary controversy has arisen out of the theory of Loening that private penance was originally a purely monastic practice which the Irish and Anglo-Saxon missionaries extended to the lay world. Be that as it may, it seems certain that one of the features of the strict and enthusiastic monastic church of the sixth and seventh centuries which contrasted with the more lax Christianity

¹ *Ibid.*, pp. 161—162. It was a proverbial phrase that a person without a confessor was like a body without a head. See the "Martyrology of CEngus" (Ed. Whitley Stokes), p. 182; and cf. pp. 8, 12, 64.

of the Continent was the emphasis laid on confession and works of penance.¹

In the light of these quotations it does not seem to me that I am exaggerating if I describe Lea's attempt to show on St. Bernard's sole authority that auricular confession was unknown in Ireland before the twelfth century, as "a palpable blunder."

BLUNDER NO. 2.

As we have been speaking of St. Bernard it may be convenient to turn at once to another statement made by Dr. Lea. He writes :

On the other hand, Abelard's great antagonist, St. Bernard, . . . is never weary of extolling the virtues of confession. Yet it is not sacramental confession that he urges, for this had not yet been formulated ; we hear from him nothing of absolution and little of penance.²

The assertion that St. Bernard says nothing of absolution is simply untrue. Witness the following passage from the "Liber ad Milites Templi," chapter xii, which begins with a reference to the *confessionis sacramentum et sacerdotalis ministerii mysterium*, a phrase which seems to agree ill with Dr. Lea's contention that in St. Bernard's time "sacramental confession had not yet been formulated." But further on in the chapter St. Bernard remarks :

Wherefore it is necessary that priests who are ministers of the Word should keep a very careful eye on two points, viz., that on the one hand they should prick the hearts of sinners with such moderation of language that they on no account frighten them away from outspoken confession—in other words that they open their hearts without stopping their lips—on the other hand that they should not absolve even the conscience-stricken unless they see that he has made confession, since "with the heart we believe unto justice, but, with the mouth confession is made unto salvation."³

There can be no question about the reading *sed nec absolvant etiam compunctum* ; I have verified the passage in other

¹ "The Sources of the Early History of Ireland," Vol. I (New York, 1929), p. 239.

² Lea, "Auricular Confession and Indulgences," Vol. I, p. 207.

³ Migne, P.L., Vol. 162, c. 938.

editions besides that of Migne. The curious point is that in a group of references printed in a footnote on Lea's next page this very chapter of the "*Liber ad Milites Templi*" is prominently cited. Moreover, he has managed to forget that on p. 134 of the same volume he himself admits that St. Bernard does mention absolution. The fact that the reference is brief only shows that absolution normally followed on confession. We may readily admit that an explicit mention of absolution and of the penance enjoined is of comparative rarity in St. Bernard's writings. But why should we expect these adjuncts to be alluded to? They were, long before this, an essential part of the rite, as I hope to make clear in my next article when discussing another blunder of Dr. Lea's connected with the Cistercian statutes. When Longfellow tells us of Evangeline:

But a celestial brightness, a more ethereal beauty
Shone on her face and encircled her form when, after
confession,
Homeward serenely she walked with God's benediction
upon her

the poet does not think it necessary to explain that she had received absolution and had said her penance. All the rest was included in the idea of confession. In any case, I submit that Lea's statement that "we hear from St. Bernard nothing of absolution" is a palpable blunder, and it is also a blunder which supports most conveniently the historian's theory of the very late recognition of confession as a sacrament.

BLUNDER NO. 3.

This, which is also connected with St. Bernard, may be briefly dealt with. Dr. Lea, on p. 208, declares that St. Bernard "tells us that confession and true repentance are when a man so repents that he does not repeat the sin." We need not quarrel with the sentiment, and the words undoubtedly occur in the tractate "*De interiore Domo*" from which Lea cites them. Unfortunately, more than two and a half centuries ago, Mabillon pointed out that the treatise, though printed among St. Bernard's works, was not written by him, and no scholar has since contested this verdict. The matter in itself is of no consequence, but it is entertaining to notice the scorn with which Dr. Lea, two pages further on, castigates the Catholic writers who even in the sixteenth and seventeenth centuries quoted the "*De vera et falsa Poenitentia*" as a

genuine work of St. Augustine. If Lea in quite recent times, with a huge library and all the apparatus of modern criticism at his back could himself be so careless, his censures on the benighted compilers of the Tridentine Catechism must sound a little ridiculous. I cannot help concluding, despite assertions to the contrary, that the American historian possessed little of the scholar's devotion to accuracy for its own sake. In matters with which the literary circle he belonged to were likely to be conversant he was relatively careful, but when he was dealing with Catholic beliefs and abuses about which his friends knew nothing and cared less, he took practically no pains at all to keep his strong anti-religious bias under control. Even the panegyrist who wrote an account of his life and work in the "Dictionary of American Biography" (1931) permits himself the criticism: "in his [Lea's] rapidly growing library he gathered such sources as had been printed, though not always in the latest and best editions." In the present case it matters little whether Bernard or Pseudo-Bernard is cited, but when a saint like St. Ulric of Augsburg, on the sole ground of a notorious and gross forgery, is presented as inveighing against sacerdotal celibacy the case becomes much more serious.¹

BLUNDER NO. 4.

As a result of Dr. Lea's disregard of "the latest and best editions" a passage may be noted which occurs in his book on p. 205. It runs thus: "Early in the twelfth century we are told that Antwerp already was a populous city, and yet it had but one priest, who was involved in an incestuous amour and paid no attention to his duties." This, no doubt, is what we read in the *Life of St. Norbert* as printed in *Migne's Patrology* and elsewhere. But since the middle of the last century it has been known that there is an older and more reliable text of the same *Life*. This was edited in 1856 for Pertz, "*Monumenta Germaniæ Historica*," *Scriptores*, Vol. XII. Consulting this, we discover that the statement that there was only one priest in Antwerp is not to be found in the original form of the biography of St. Norbert, and, as the editor, Wilmans, points out, the insertions made by the later interpolator are by no means historically reliable.² Dr.

¹ See on this case *THE MONTH*, March, 1908, p. 311. Dr. Lea's blunder about St. Ulric is repeated in the third revised edition of his "*Sacerdotal Celibacy*."

² See Pertz, "*Monumenta Germaniæ Historica*," *Scriptores*, Vol. XII, pp. 663 and 690.

Lea's contention was that in the twelfth century priests were too few to be able to hear many confessions "with the elaborate formula then in use." There would be much to say on this subject, but I am content to note here that the statement about Antwerp to which he appeals is taken from an untrustworthy source, and lacks any extrinsic confirmation.

BLUNDER NO. 5.

This is a much more serious matter. On p. 204 Dr. Lea remarks :

In rendering confession obligatory, the Lateran Council (1215), ordered bishops to appoint penitentiaries in all conventual churches, showing that the regulars were no longer to be allowed to consider their chapters as sufficient, and in time, as we have seen in the case of the Benedictines and Augustinian Canons, they were required to confess oftener than once a year.

Dr. Lea's assumption, as anyone will see who reads the context and follows his argument, is that this canon 10 of the Lateran Council was framed with the view of encouraging the practice of confession among the monks themselves, because their chapters were no longer sufficient to maintain discipline. But the smallest degree of attention paid to the wording of the enactment will show that its purpose was not to create a staff of penitentiaries for the monks, but for the lay folk who frequented the cathedrals and great conventual churches. It was a question of providing both preachers and confessors, the former need being particularly emphasized. The bishops, we are told in the decree, because they cannot be in many places at once, and are often either overworked, old or infirm, need help in their special duty of preaching the word of God to the people and in the administration of penance. It is consequently enjoined that both in cathedrals and in other conventual churches, suitable persons should be ordained (or appointed?) to help the bishop in his work of preaching and hearing confessions. I should have liked to quote the whole of the canon, but its length will only allow of my reproducing the more relevant words in a footnote.¹

¹ "Praecipimus tam in cathedralibus, quam in aliis conventualibus ecclesiis viros idoneos ordinari, quos episcopi possint coadjutores et co-operatores habere non solum in praedicationis officio, verum etiam in audiendis confessionibus, et penitentibus injungendis ac ceteris quae ad salutem pertinent animarum." The decree is printed in full in Hefele-Leclercq, "Conciles," Vol. V (1913), p. 1340.

As for Lea's gross misconception of its purport, I find it almost impossible to believe that he could ever himself have looked at the decree. A man who was capable of that sort of travesty of a perfectly plain Latin text, was capable of anything. If I had stumbled upon only one such blunder as this in the ten assigned pages I should consider that the profound distrust I expressed thirty-three years ago was fully justified. The Lateran decree has absolutely nothing to do with the confessions of monks.

One might very reasonably have taxed Lea with two other exhibitions of carelessness which occur in the same paragraph on p. 204. He states that Ottoboni in 1268 enacted a decree "inferring that monks should be obliged to confess monthly." This is by no means accurate. The purport of the injunction was that in the monasteries certain confessors should be appointed who were to report to the abbot once a month if any of the community did not often go to confession and rarely said Mass. Lea goes on to state that Aquinas "pronounces this improper," but the passage in the *Summa* to which we are referred has nothing to do with Ottoboni's English constitutions, of which St. Thomas is very unlikely to have known anything. What Aquinas is discussing is the question whether a man who has fallen into sin commits a new sin if he does not go to confession at once when he has the opportunity. St. Thomas decides in the negative, even though the offender should be a monk, but he nowhere says or hints that it would be improper to impose a law on Religious requiring them to confess monthly or at any stated interval.

BLUNDER NO. 6.

A garbling of the truth in a somewhat different form occurs on p. 206 when Dr. Lea writes as follows :

Yet so vague as yet were the current notions [concerning the remission of sins] that in another passage Honorius [of Autun] describes confession as equal to baptism in remitting sins, without conditioning it on contrition and satisfaction.

The reader will infer, and is apparently meant to infer, that the laity were encouraged by Honorius and others to think that if only they confessed their misdeeds, the sin was forgiven without either sorrow or any form of penance. Any-

one who looks at the "Elucidarium"¹ will at once see that this is a mischievous perversion of the writer's plain meaning. True, the text states that as original sin is remitted by baptism so actual sin is remitted by confession. But in the few sentences immediately following we are told that there is a penance to be imposed by the confessor which is like the sentence of a judge, and that as a wound is never healed so long as the iron remains embedded in it, so no good works, not even penance, can avail to obtain the pardon of sin unless the sin itself is given up. This is surely to insist upon the need of contrition in its most practical form. Moreover, when it is stated a little further on that *peccata per pœnitentiam et confessionem remittuntur*² no one can pretend that the avowal of the lips which wins pardon is here unconditioned.

There are a number of other blunders which I have noted within the assigned limits, and they are not less serious than the above, but the discussion of these, as it requires to be set out in some detail, must be deferred until another occasion.

HERBERT THURSTON.

¹ "Elucidarium," Book ii, chap. 20, in Migne, P.L., Vol. 172, cc. 1150-1151. It is by no means certain that Honorius of Autun was the author of the "Elucidarium."

² Migne, P.L., Vol. 172, c. 1173, and note the emphasis laid on the power of priests to bind and loose, c. 1132.

Imagination

SHE comes not even at the call of kings,
She roves at random o'er the fields of life,
She may avoid, with lightly-fluttering wings,
Sweet realms of peace yet seek the scenes of strife.

Time sets no limits to her magic sway,
Nor is she held by finite bonds of earth.
She comes unasked: her goings none may stay,
Save happy poets whom she kissed at birth.

With such she dwells and bids them go with her,
To gladsome regions hid from all beside;
Past rippling streams; by open meadows fair;
Through the deep woodlands; by the rolling tide;
To her own playground, to the Elysian fields,
To the high peaks of thought, the soul's far flight
To knowledge that alone the spirit yields,
To the fair dawning of eternal Light!

H. E. STEPHENS.

MISCELLANEA

I. CRITICAL AND HISTORICAL NOTES

TRAPPISTS IN THE TROPICS.

THE MONTH for May, 1934, described the establishment of a Trappist community some forty years ago in the northern province of Japan, a community which flourishes to this day. And now, as if to prove that climatic rigours are not essential to the Trappist ideal, Providence has, of recent years, inspired an establishment of a monastery in the tropics. On Candlemas Day, 1928, six young men, with the blessing of their Bishop, went to live in an old presbytery at Tholagetty, a village near Point Pedro at the northern extremity of Ceylon, only eight degrees from the equator, with the intention of reproducing there the life of La Trappe. The Bishop of Jaffna, Mgr. Alfred Guyomar, O.M.I., appointed Father B. A. Thomas, O.M.I., to be the spiritual director of this small society, which took the name of the Congregation of the Servants of Our Lady of the Holy Rosary.

The rule of life these young monks set before themselves abated in nothing the severity of the Trappist regime. They added the vow of perpetual silence to the usual religious obligations of poverty, chastity, and obedience. Their main meal consisted of vegetables and water, taken only once in the twenty-four hours, with a tiny morning and evening "collation." Their day was divided into three unequal parts, devoted respectively to prayer, work and rest. In this way a new spiritual force, destined to lend a new impetus to missionary activity in India and Ceylon, came into being and, with God's help, grew apace. Already their numbers have increased nine-fold, from six to fifty-five. And the mother house at Tholagetty has thrown off a colony in the Wann district.

The object of the Rosarian Congregation is, in addition to the common purpose of all Religious—personal sanctification—to work and do penance for the conversion of sinners and in particular for the conversion of their native land, by seeking means, both natural and supernatural, to remedy the spiritual, social and economic disorders of the present day.

In the spiritual plane the chief evil they attack is earth-bound materialism, the most formidable obstacle to the spread of God's Kingdom, and they made this choice before the growth of the evil had assumed its modern proportions, before Communism, the sequel of social and economic disorganization, reached the remoter East. That it will grow, unless actively checked, is plain. The

danger was apprehended by the community from the first, for we read in an early Manual of the Congregation this precaution: "The flood of revolutionary materialism is coming upon these lands with all its devastating horrors. It will very probably be sooner here than most people imagine, unless of course the evil is averted by a singular intervention of Divine Providence. If it comes upon us, it will do infinitely more harm here than it has done in the West or ever will do there." And it cites the experience of Russia to show that the deep-rooted conservatism of the people is not a sufficient safeguard. Already, in spite of tolerable economic conditions, preachers of Communism are attempting to seduce the masses of Ceylon by skilful exploitation of their grievances, and have aroused organized defence by the Church. While clergy and laity are attacking the evil in various ways, the Rosarians are pursuing their own method, which is conversion by force of example.

First and foremost, they offer the example of Prayer and Penance. Fortified thus, they proceed to attack the roots of social and economic disorders, of which in the East the most obvious is the degradation caused by the Caste System. This, in its extreme form, debases human beings to the level of beasts, and has provoked its victims to retaliate by denouncing religion as the instrument of social oppression. The Caste-evil is met by the Rosarian ideal of a common life based on the Fatherhood of God and the Brotherhood of Man. In their two monasteries, the members, belonging to all castes from the highest to the lowest, live together like brothers. Thus, they put to shame those Catholics who have brought into the Church their caste prejudices, so insulting to the great God who has received by baptism even the "untouchables" into His own family, and they offer the spectacle, more efficacious than mere words, of integral Catholicity.

Furthermore, the economic programme and practice of the Rosarians is designed to counteract the industrialism which a century of English "education" has created in this part of the East. A whole class of people have been severed from close and vital contact with the land from which their ancestors derived their livelihood, and have lost their taste for agriculture and country life. Thus a "black-coated" proletariat has grown up, far too numerous to find employment as clerks in city offices and other urban occupations. It is thought that the terrorist movement in India finds its aptest recruits among the disillusioned young men of this class, who have spent their time and money on higher education, only to discover that it does not provide them with the means of life. In Bengal, for instance, where these conditions are most acute, the Government is trying to set up the political *détenus*, whom it has hitherto held in concentration camps, on the land and in various manual industries. Herein the Rosarians show an excellent example. Like their fellow-Trappists on the bleak shores of north Japan who have made a frozen wilderness "blossom like the rose,"

the Cingalese monks have wrestled with the arid rock-bound soil around their monasteries with such success that their settlements now gleam like veritable oases amid the parched deserts of north Ceylon, where every prospect is not so pleasing as Bishop Heber's hymn suggests.

When I visited the monastery at Tholagetty some time ago I was bidden to await the Director in the community parlour. The "parlour" was a creeper-covered arbour. It had no walls or roof. Overhead a flowering plant spread its leaves, offering grateful shelter from the scorching noonday heat. In the middle of the arbour a small fountain bubbled. Around it rude benches were arranged. The grounds of the monastery are intersected by a number of cemented channels which conduct water to the orchards, vegetable plots and flower beds. Strange to say, there is everywhere a great profusion of water, drawn from a large, deep-dug well, by a simple piece of mechanism kept going by a leisurely pair of bullocks.

So far, the grounds of the community are not very large, but they are intensively cultivated. In their orchards oranges, limes, plantains and other fruits are produced. Their vegetable plots provide them with all their food, and from their fruit-surplus they manufacture a palatable and refreshing liquor which commanded a ready sale. Owing, however, to a small degree of alcohol in it, the monks have prudently decided to withdraw it from the market till they obtain the sanction of the Excise authorities.

The poverty of the Rosarians is something heroic. A Jesuit Father who visited them told me that he has nowhere seen such absence of the usual amenities of life even in the huts of coolies. The monastery at Tholagetty is an old presbytery originally meant for two priests. Now it has to shelter thirty monks. In a corner of this building there is a tiny room set apart for such visitors from the outside world as go there to make a retreat. At present they can accommodate only one retreatant at a time. It is true that in that climate human needs are fewer and more easily supplied than in higher latitudes, but these men have reduced the art of living to the starkest simplicity, and carry out daily an austere programme of prayer, penance and work. They fast every day, except on first-class feasts. They abstain from meat, fish, eggs, tobacco and alcohol, except when in case of illness medical authority orders otherwise. They observe perpetual silence except for a short recreation on Sundays and certain festivals. Their manual work—agriculture, carpentry, domestic tasks, cooking, washing, sweeping, etc.—occupies eight hours. Their day begins at 4.15, and till 7.30 a.m. they are engaged in spiritual exercises and worship. After their morning cup of coriander water or rice gruel, they engage in manual labour till about noon when they have their only real repast—rice and vegetables. After a short rest, manual labour is continued from 3.30 to 6.50 p.m. After

work they recite the Rosary together followed by meditation. At night they repeat their morning potation. At nine o'clock the monks retire to bed—but not all of them.

For one of the chief spiritual exercises of the community is their perpetual watch before the Blessed Sacrament. In their old mud-walled chapel, which also serves as the parish church, the voice of prayer is never still. Two by two in turn an hour at a time they kneel in the Eucharistic Presence, reciting the Rosary. And not only then but wherever they are and whatever they do, the words of the Angelic Salutation are rarely absent from their tongue.

The venture of faith begun eight years ago has prospered beyond the expectations of the pioneers. Considering the strictness of the Rosarian rule of life, the increase in numbers must be regarded as manifesting the Divine approval. Conscious of the purpose of God they do not limit their desires and aspirations. The following are some of them:

- (1) To have at least fifty monks, including a good many in Holy Orders, in each monastery.
- (2) To have a monastery in every town or village in Ceylon and India.
- (3) To carry out the Liturgy of the Church in all fullness and perfection at every monastery.
- (4) So to arrange the Exposition of the Blessed Sacrament that in every diocese of Ceylon and India the Blessed Sacrament shall be enthroned and adored, day and night without interruption, throughout the whole year.
- (5) To have the means of making all the Oriental Arts and Sciences (music, literature, architecture and philosophy) render homage to Christ and His Holy Mother.
- (6) To establish convents of nuns living the life of this Congregation.

It is a curious commentary on the spiritual outlook with which the East is credited, that there are found even among Catholics some folk to question the wisdom and the practical usefulness of the Rosarian way of life. The monks have been told that their rule is too austere for human endurance and that they are unnecessarily endangering their lives. "To what purpose is this waste?" Their reply is that they are quite prepared to take risks. The world, they point out, applauds as heroes and martyrs those who expose themselves to death in promoting social, political and scientific interests. Why should it condemn those who gladly offer their lives in order to promote the spiritual interests of the world? To all who urge upon them counsels of worldly prudence they have only one answer. It is the motto of the Congregation: "We are fools for Christ's sake."

S. J. K. CROWTHER.

FRANCIS FORTESCUE URQUHART.¹

MR. BAILEY, Fellow and Tutor of Balliol College, Oxford, and Public Orator of the University, was a close associate and intimate friend of Frank Urquhart, who had been connected with Balliol as Fellow and Tutor for forty years and as Dean for twenty. The biographer, therefore, was eminently qualified to give the world a sketch of his friend, and his "Memoir," whilst not claiming to be exhaustive, does recall with vividness and charm the personality of one who, as a Catholic and a scholar, had won a unique place in the University. An energetic Don comes into transient contact with countless young lives in the course of his career, but there must have been few who passed under the charge of Urquhart as Tutor or Dean, and were not proud of his acquaintance and the better for it, both morally and intellectually. His habit, continued with little interruption for almost forty years, of entertaining Long-Vacation parties at his chalet at St. Gervais in Haute Savoie greatly increased the range of his influence, for after a time he chose undergraduates not only from Balliol but from the whole University. The list of names printed as an appendix includes many subsequently well known. Mr. Cyril Bailey appears in the first (1891) list and often in later ones, so his description of life at the Chalet in all its developments is as authoritative as it is fascinating. Another appendix headed "The Perfect Chalet-ite," contains a set of rules most delicately and playfully suggested for the guidance of his "guests" drawn up by Urquhart himself as the fruit of many years' experience. One of them runs—"The P.C.-ite will not burn down the Chalet." (As a matter of fact, it *was* burnt down in 1906, but not by a reading-party.)

For all his learning and great abilities, Frank Urquhart did not write much. He was content to direct the thoughts and pens of others. He cannot, however, be said to have given to the University what was meant for mankind, for his work there, even his very existence there, was of immense help to the growing Catholic life of Oxford. Mr. Bailey shows that fact only indirectly nor, indeed, does he say much about his friend's extra-tutorial activities in Oxford and elsewhere. An old undergraduate friend of Urquhart, having read the "Memoir," has been moved to recall some early experiences which may serve by way of supplement.

Perhaps as an old friend of F.F.U. I may be allowed to add a few reminiscences of my own to Mr. Bailey's most interesting sketch. Urquhart and I were undergraduates together, he at Balliol and I at "Univ." In those days there were few Catholics at Oxford, and we were naturally thrown much together through the "Newman Society," supplemented

¹"Francis Fortescue Urquhart: a Memoir," by Cyril Bailey. London: Macmillan. Pp. ix, 194. Price, 6s. Illustrated.

by our Friday dinners, after which we met in someone's rooms for coffee and port and much discussion. F.F.U. having the best rooms for such gatherings, he became the centre of these social activities. At that time Booth's "In Darkest England" had moved the hearts of the undergraduate world, and University and School Settlements were the vogue. The members of the "Newman Society," inspired by a moving paper by James Britten, determined to start a Catholic Settlement in London which was to be called, after the great Cardinal, "Newman House." F.F.U. was one of the members of the committee and took an active part, chiefly by helping the Catholic Students' Guild in Southwark, where the Settlement was. The Students' Guild was one of James Britten's and John Gilbert's special interests.

The story of the "Newman House" committee's efforts to bring about free access for Catholics to the historic Universities has been told in *THE MONTH* of March, 1933, and all the letters and documents connected with it are deposited in the Westminster Diocesan Library. F.F.U. played an important part in the negotiations; and he, with Wilfrid Ward and B. F. Costelloe (an old Balliol scholar), drafted the Memorial to the hierarchy of England, and the Petition to the Holy Father. As a result, the ban against entering the Universities was finally withdrawn, and success crowned the efforts started by Cardinal Newman some thirty years previously.

At a later period I was again brought into close touch with F.F.U. through the Catholic Social Guild. During the War, the C.S.G. issued a series of pamphlets on international affairs: "National Courts and International Law," "The Free Seas in Peace and War," "The Law of Nations," etc., etc.; also a short book on "The Freedom of the Seas," part of which was a biographical sketch of Urquhart's celebrated father, David, who was a pioneer in the endeavour to establish the Law of Nations. His son naturally took the keenest interest in all these undertakings and gave us invaluable assistance.

Mr. Bailey has stressed F.F.U.'s frequent visits to Downside, where he found rest and peace after his strenuous work. There he developed on the spiritual lines which had attracted him at Stonyhurst in the days of his boyhood. He seems to have acquired a love for the early English Mystics, and one may well believe that his interior life of peace and detachment was an outcome of his study of their lives and writings, particularly of "The Cloud of Unknowing," wherein an anonymous writer shows how union with Christ can best be acquired and maintained. Thus doubtless he gained that won-

derful childlike simplicity of character to which Mr. Bailey refers. The latter's chapter on "The Real Sligger" brings that out admirably and shows how his clear mind recognized "good faith" wherever found, yet demanded frank acknowledgment of the facts of revelation.

Not Oxford alone is the poorer for the departure "beyond these voices" of Frank Urquhart. A much wider circle than the University will keep his memory green and be always grateful for its inspiration. [M. SIDNEY PARRY.]

It is well known that an altar has been set apart in the beautiful Chapel of Campion Hall at Oxford as a memorial to F. F. Urquhart: a most appropriate locality, since one of the best-known Masters of the Hall, the late Father Charles Plater, found in the Tutor of Balliol an intimate friend and fellow-worker. A Memorial Fund for the completion and adornment of this shrine has been opened, and Mr. Bailey and his publishers have generously allotted whatever profits may accrue from the sale of the "Memoir" to its support.

J.K.

ABOUT BIBLE-READING.

"THE Englishman is puzzled but still subscribes," said Lord Beaconsfield once, speaking of the British and Foreign Bible Society: the puzzlement arising, doubtless, both from the inefficacy of the means in regard to the end desired, and from the persistence of the effort. The B. & F.B.S. must surely be the most striking example of the vitality of a delusion that man has ever known—the delusion that the perusal of a book like the Bible, or even like the New Testament, can, unaided, bring about the change of mind and heart and will called conversion. Of course, since conversion is primarily due to the freely-bestowed grace of God, He may make the reading of His word the occasion of granting that grace, but something like a miracle would be needed to bring the reader to a full and accurate grasp of the truths of faith, unless his reading were supplemented by instruction at the hands of a competent and accredited teacher. St. Paul, who wrote the first portion of the New Testament, which the Church treasures, would hardly have subscribed to the B. & F.B.S. How can they invoke God unless they believe? How can they believe unless they hear? How can they hear without a preacher? Who can lawfully preach without proper credentials?—so, in short, writing to the Romans (x, 14) he describes the work of evangelization. And thus the Church does not send Bibles to the heathen except through her trained missionaries: and we venture to surmise that her harvest of souls is more copious and permanent than that reaped by the

B. & F.B.S., although, since its foundation in 1804, it has scattered over the globe 464 million copies of Holy Writ, complete or in parts, in 692 languages (statistics of 1935).

The zeal of such propaganda is unmistakable, the wisdom less evident. Provided the versions are adequate and the treatment reverent—large assumptions both—one need not worry at this waste of immense resources. The subscribers and the Society itself want to serve and please God and their good intention will not pass unrewarded. But in so far as they also spread the impression that the Bible is a self-explanatory book, they delay the appreciation of its real worth and significance in men's minds. The Church which guarantees the Old Testament and actually composed the New, takes a higher view of her trust. Hence, apart from its appearance in the Liturgy, her children begin their acquaintance of the Scriptures by means of Bible Histories, and when the text is put into their hands, it is accompanied by a commentary aimed at preventing misunderstanding. However, having always the living Teacher to refer to, Catholics have never been conspicuous for their assiduous reading of Holy Writ, since much of it is unintelligible without some study, and the whole is generally presented to them in an unattractive form. That defect, as our readers know, is being remedied for English readers by the publication of the Westminster Version, of which the New Testament has now been completed.

Another plan to make the Bible accessible for devout reading is to re-arrange and condense the Sacred Library so that its entire contents may be readily comprised in a single tractable volume. As a record of God's dealings with His creatures, the Library has a fundamental unity which any re-editing should emphasize rather than obscure. This has been the aim of Mgr. Ronald Knox in the handsome volume which he calls "The Holy Bible: an Abridgement and Re-arrangement,"¹ whereby he reduces the Bible to one-third of its full size by the omission of obscurer and less helpful portions. Even so, the residue is fairly large, but the labour of reading is much lessened since he makes the underlying scheme more conspicuous through the omission of all arbitrary text-divisions and the arrangement of the text into sections and paragraphs with descriptive titles. The Douay Version is used throughout. Everything that typography and good spacing could do to make the page easily legible has been done, and those who have shrunk from Bible-reading because of its difficulty both for mind and eye, can now thank Mgr. Knox for opening up for them the most helpful and illuminating of all spiritual reading and the publishers for putting it within reach of modest purses.

This Catholic enterprise is by no means unprecedented. Three years ago Messrs. Longmans published an abridgement called

¹ Sheed & Ward. Pp. xvi, 620. Price, 7s. 6d.

"Every Man's Bible," compiled from the Authorized Version by Dean Inge, the object of which was to restore the practice of Bible-reading amongst his co-religionists. And, always with the aim of breaking the bread of God's Word so as to make it the more digestible by those unhabituated to it, Archbishop Goodier, in 1934, published through Messrs. Burns, Oates & Washbourne "The Bible for Every Day," a series of 366 extracts from the Old and New Testaments arranged for daily reading, one commendable feature of which is that in the New Testament readings the Westminster Version is used.

It would appear that, across the Atlantic also, the Church were bestirring herself to induce her children to drink more copiously from this Divine fountain of instruction and devotion. At a National Catechetical Congress held in New York last October, it was announced that for some time past American scholars had been making preparations for a new translation of the Vulgate New Testament into modern English, intended to supersede the archaic Douay Version and thus make the sacred text more easily understood. The twenty-seven books of the New Testament have been severally entrusted to as many Biblical experts, and the finished work may be expected in a couple of years. Having in view the many Protestant renderings of the New Testament into "modern English," one cannot help feeling some anxiety as to the result of this enterprise. Although the liturgical vestments were once the ordinary dress of their time of origin, no one would now think of discarding them for everyday wear. For ancient things like the Scriptures a certain aloofness of diction, so long as it is fully consistent with clearness, seems more in keeping with their character, and that has been the rule followed in the Westminster Version from the original Greek, which, incidentally, has thrown much light upon what is obscure in the Douay. However, the American hierarchy may be trusted to preserve the New Testament from any trace of degradation due to over-familiar language. As for translating from the Vulgate, itself merely a version from the originals, although it is true that a Commission has been at work since 1907 to revise the Latin text, its first object is to determine what St. Jerome actually wrote. After that the question will arise how much alteration in the Vulgate may be necessary. The final result is thus so very remote that the American Church cannot be thought imprudent in refusing to await it.

J.K.

THE MISSION FIELD AND "THE MONTH"

Beginning a new year, we first of all offer our very best wishes to all missionaries and mission-helpers united in our Forwarding Scheme. We were tempted before Christmas to mitigate the exile of the former by sending cards of greeting, but finally refrained lest we might be thought to expect cards in return from men who are far too busy to have time for that sort of thing; moreover, the expense involved would, we calculated, suffice to send two new MONTH subscriptions to applicants in the most distant parts; which accordingly is being done. Yet we reckoned without the gratitude of these holy men, for the Christmas mails from overseas have brought us dozens of greetings from them. All we can do to express our sense of their thoughtful kindness is to take this opportunity of reciprocating their good wishes.

We are glad to announce that our little article in December—"Christmas in Exile"—has brought a gratifying response and raised our total of missionaries supplied to 245, of which 102 are direct subscriptions for the more distant missions. Whilst thanking our helpers, new and old, most cordially, we are emboldened to anticipate the day when at least 300 missionaries will regularly receive their MONTH! Our waiting-list is still uncomfortably large, and we greatly hope to be able to give these priests a New Year's gift of THE MONTH while 1937 is still in its first youth!

With regard to **FOREIGN STAMPS**, grateful as we are to all who have kindly made us gifts of these, we take this occasion to explain that the market value (wholesale) of anything except **British Colonials** is so infinitesimal that we have given up collecting any but these; the sale of the others does not amount to as much as the donors spend in postage. Anything, however, from the British Colonies we shall still be most grateful to receive.

Readers who are willing to forward their "Month" to a missionary or to provide an annual subscription (14s.) for one to be sent direct to the more distant outposts are asked to communicate with The Hon. Secretary, "The Month" Forwarding Scheme, 31 Farm Street, Berkeley Square, London, W.1. Readers *must* enclose a stamped addressed envelope, and all names and addresses, whether of missionaries applying for "The Month," or readers providing it, *should be printed in capitals*. Missionaries should notify the Secretary if their "Months" do not arrive regularly, and both priests and forwarders should send us any changes in address at once. (Subscription from U.S.A., \$3.50.)

FOREIGN STAMPS, from British Colonies only, are collected by the Secretary and sold to further the work of the Forwarding Scheme. These should be cut off leaving roughly $\frac{1}{4}$ in. margin. If edges or backs are damaged they are useless.

II. OUR CONTEMPORARIES

- AMERICA: Dec. 12, 1936. **Catholic Defence against Communism**, by Joseph N. Moody. [A reminder that the best apologetic against Communism is to correct the evils which produce it.]
- BLACKFRIARS: Dec., 1936. **Peace Number**. [A discussion of various aspects of the modern problem of international peace by well-known writers.]
- CATHOLIC CITIZEN: June 15; Nov. 15, 1936. **Woman in Mission Countries**. [Editorials showing that many missionaries have an inadequate sense of the rights of women, judging from a Missiological Report.]
- CATHOLIC HERALD: Dec. 18, 1936. **Catholic Social Organization in France**. [An account of the Christian Trade Unions which were prior to "Rerum Novarum."]
- CATHOLIC TIMES: Nov. 27, 1936. **The Needs of the Workers**. [Editorial on Catholic duties towards Labour.]
- CATHOLIC WORLD: Dec., 1936. **Roman, the Sword is Thine**, by Fergus Kernal. [An analysis of opposing world-forces, showing conclusively that Christian principles, if duly applied, must prevail.]
- CITÉ CHRÉTIENNE: Dec. 5, 1936. **Ordre International Chrétien**, by John Eppstein. [The Totalitarian State examined and found wanting; there is special reference to Italy.]
- COMMONWEAL: Dec. 4, 1936. **War is not Inevitable**, by Rev. J. F. Thorning, S.J. [Common sense on a much-discussed theme.]
- ETUDES: Dec. 5, 1936. **Aux Philippines: Aspects de la Vie Catholique**, by Rev. Joseph Boubée, S.J. [A first-hand account of the religious situation in the Philippines.]
- IRISH ECCLESIASTICAL RECORD: Dec., 1936. **The Oxford Group Movement**, by Rev. M. J. Browne. [Some useful comments on Group thinking and the attitude of a Catholic in its regard.]
- STUDIES: Dec., 1936. (Centenary Number.) **Present Position of Catholics in Northern Ireland**, by "Northman." [A strong indictment of the anti-Catholic Government in what may be called "Hibernia Irredenta."]
- TABLET: Dec. 19, 1936. **The Medieval Carol**, by Mary G. Segar. [A timely and pleasant study of some old English carols.]
- THOUGHT: Dec., 1936. **The Gnosticism of N. Berdyaev**, by Vernon J. Bourke, M.A. [A very timely and effective exposure of the philosophical unsoundness of an heretical writer who, because of his war against materialism, is apt to be praised indiscriminately by Catholics.]
- UNIVERSE: Dec. 18, 1936. **The Head of the Church of England**. [A clear explanation of the reality of the King's jurisdiction over the Anglican Church, exercised through the Judicial Committee of the Privy Council and acknowledged by the hierarchy.]

REVIEWS

I—MORE ITALIAN STUDIES¹

THE University of the Sacred Heart in Milan is without any doubt a power house of higher Catholic literature. The list of its publications, which are arranged in series, is already formidable. And all the volumes are well printed and produced at a very reasonable price. The first of the three recently received bears the number 23 in the philosophical series and is a scholarly and well-documented study of Franciscan writers of the thirteenth century. The authoress traces and develops their teaching on the question of the soul's immortality and is able to give us for the first time more than a hundred pages of unedited texts. Among these are extracts from the *Sapientiale* of Thomas of York, contained in three manuscripts in Italy, two at the Vatican and one in Florence. The main sections of the book concern the arguments of St. Bonaventure, the exposition of the Oxford School and the thought of Duns Scotus. It is a work of valuable reference for the student of medieval thought and of particular interest to the English scholar for its treatment of Thomas of York, Roger Bacon, Peckham and Marston.

The second volume is a symposium of papers by members of the Philosophic Faculty on the occasion of the National Congress of Philosophy at Genoa in September, 1936. The general theme is that of the relationship between philosophy and religion. The essays vary in length and method. Some consider the basic principles of natural theology, others, like those of Padovani and Father Gemelli, treat of the points of contact between ethics and religion or between the supernatural and religious psychology while a third group traces the historical notion of thought and religion in thinkers as far apart in time and doctrine as the pre-Socratics and Laberthonnière, Avicenna and Max Scheler. This volume is published as a supplement to the *Rivista di Filosofia Neo-Scolastica*.

The third is conceived in lighter vein and comprises seven addresses delivered at the University in honour of the second milenary of the poet Horace. The titles "Horace and the Middle Ages," "Horace and Modern Latin Verse," show the wide field which the papers cover. There is a pleasant piece of special pleading with the heading "Horace and Leo the XIIIth." A useful

¹ (1) *L'Immortalità dell'Anima nei Maestri Francescani del secolo XIII*. By Sofia Vanni Rovighi. Pp. 386. Price, 25.00 l. (2) *Religione e Filosofia*. Pp. viii, 170. Price, 15.00 l. (3) *Conferenze Orasiane*. Pp. viii, 172. Price, 15.00 l. Milan: All published by Società Editrice "Vita e Pensiero," 1936.

opportunity to revive classical memories and to brush up the Latin language in one of its modern forms, a healthy reminder that our own culture has enshrined much of what was best in Greece and Rome.

J.M.

2—THE CHURCH AND THE SCANDAL OF WAR¹

"WHILST we are still finding and burying the bodies of the men who fell in the War, the whole of Europe is arming," said Mr. Baldwin at the Guildhall on November 9th last. "Could there be a more inconceivable folly for those of us who have the responsibility of governing the great countries in Europe? What good can come of it?" And yet, after that clear recognition of the supreme folly of European war, he went on to say that rearmament—preparation for war—was inevitable "whatever it may cost in men and money." "I am conscious all the time," sadly admitted this honest, perplexed man, "of the folly of all of us." Was there ever a franker confession by a prominent statesman of the inability of the world to save itself by its own wisdom? It has got itself into such an impasse that the only remedy it can devise is so demonstrably disastrous and futile that its adoption is "incredible folly." The German priest who has written, in *Peace and the Clergy*, mainly for the benefit of his brethren in the ministry, a strong appeal for action, is convinced that Catholic teaching regarding war, as mediated by the rank and file of the Church's pastors, has hitherto been inadequate, partial and intermittent in its operation, and that now the bounden duty of all Catholics, both teachers and taught, is to take their stand definitely and persistently, against war as an instrument of policy, whether national or international. The Popes have given them the lead and urged them to the task, but perverted nationalism, the dead weight of tradition, human respect or mere apathy and inability to think have kept them, just as the same causes have blurred the Popes' social teaching in their minds, from following that authoritative guidance. The author bases his argument on the Catholic doctrine of the Mystical Body, the co-ordination and harmony of which no mere earthly interests, still less the evil emotions of pride and hate and greed, should be allowed to interrupt. Catholics, as such, must put the claims of their heavenly citizenship above those of their temporal, since the latter, if just, cannot be really in conflict with the former. The eyes of the world, of the millions who stand to suffer more than to benefit, have now been so thoroughly opened to the futility and wickedness of modern warfare, that a militarist Catholic has become a scandal,

¹ *Peace and the Clergy*. By a German Priest. London: Sheed & Ward. Pp. ix, 166. Price, 5s. n. 1936.

an obstacle to the true understanding and acceptance of the Faith. All the teaching of Our Lord, of Him who, as regards the necessary warfare against Satan and sin, "came not to bring peace but the sword," breathes the spirit of love and forbearance and forgiveness, and is meant, *mutatis mutandis*, to govern social relations as well as individual. The one admitted exception to the Christian repudiation of force is the right of self-defence against unjust and unprovoked aggression, which right the individual indeed may refuse to exercise on his own behalf, but which the State, from the nature of the case, cannot. If the State were not resolved to resist evil, it would fail in its very *raison d'être*, the protection of the temporal and perhaps spiritual interests of its citizens. (It is that motive—the exercise of that right and that duty—which gives the present endeavour of Catholic Spain to overthrow the forces of Antichrist which assail her life, the character of a veritable crusade.) Catholic teaching cannot contradict reason, nor can any doctrine which does so ultimately survive. We are afraid that the author has solid grounds for charging his co-religionists with culpable heedlessness in this matter of international warfare. We have not, as a body, known of what spirit we are. And hence even the clergy—theologians and pastors—have not generally awakened to the fact that modern warfare has so completely deteriorated into a competition in indiscriminate destruction that the old theoretical "justifying" causes are practically impossible to verify. That, by the way, is the conclusion arrived at by a body of theologians belonging to an Order not wont to be rash in its speculations, viz., the "Committee on Social Order of the Jesuit Provinces of the United States, Canada and Mexico," who declare in the section on war "in their integrated programme," not only that

. . . to-day the conditions for a just war seldom if ever need exist [there being so many means of settling disputes peaceably],

but also that

all modern warfare is uncivilized, futile in international disputes and socially destructive of both victors and vanquished.

This little volume cannot be too strongly recommended to those whom it most concerns, the clergy and ecclesiastical students. We need a recasting of moral theology to envisage modern conditions, such as Cardinal Faulhaber demanded on the eve of the Disarmament Conference. We need a constant reaction to the preaching of militarism under the guise of rearmament. We need a clear repudiation of nationalism masquerading as patriotism and tending to disrupt the Mystical Body. Nor does the author hesitate to suggest that we need a re-framing of the Mass-prayers, For Peace and Against War, which never had war amongst Christians

in view, nor war as we know it now. We need, above all, that long-awaited authoritative formulation of Christian teaching on war and peace, which only the Holy See can pronounce, so that the Catholic ranks may be united and inspired to abolish the barbaric practice of war, which is so irreconcilable with Christian civilization. This earnest and clear-sighted volume, despite occasional exaggerations and bitterness of tone, should help greatly to arouse in Catholics a sense of their duties and opportunities.

J.K.

3—THE OLD TESTAMENT ¹

TO one who, like the present writer, is in the last stages of preparing a portion of the psalms for publication, it cannot be an unalloyed pleasure to find two large Catholic commentaries appearing, which certainly deserve attention. Yet pleasure there must be at the publication of such excellent commentaries. The advance of biblical studies and of the liturgical movement alike create a demand for works on the psalms, doubtless the most popular work of the Old Testament, and that most used in the Liturgy. The English-speaking public is well supplied in the matter; Canon Boylan has translated and explained the Latin psalter, keeping the while a steady look-out upon the Hebrew, while Dr. Bird has translated the Hebrew text itself, with fuller textual and exegetical notes. Now Professor Herkenne, one of the general editors of the well-known Catholic "Bonner Bibel," published by Hanstein of Bonn, has himself brought out *Das Buch der Psalmen*, while Père Calès, S.J., has published *Le Livre des Psaumes*. The "Bonner Bibel" has already been completed in the New Testament, and much of the Old has also appeared; it stands supreme as the great German Catholic commentary, and we wish it all final success. The present volume maintains the high standard of scholarship. Père Calès's work rather represents an isolated effort, though we naturally think of Père Condamin's "Poèmes de la Bible" in connexion with it, since both have been published by the same firm.

Père Calès's commentary is three times as large as that of Professor Herkenne, but the two works are to a large extent complementary, and the serious student will need to use them together; if he have Canon Boylan's and Dr. Bird's books to hand as well, he will be very completely equipped. Professor Herkenne is more severely scientific, and is at pains (for instance) to show what

¹ (1) *Das Buch der Psalmen*. By Professor Herkenne. Bonn: Hanstein. Pp. 480. Price, unbound, 14.50 m. (2) *Le Livre des Psaumes*. By Père Calès, S.J. Paris: Beauchesne. 2 vols. Pp. 1400. Price, 110.00 fr.; 160.00 fr. (3) *Manuel d'Études bibliques*. By Abbés Lusseau and Collomb. Vol. III. Paris: Téqui. Pp. 356. Price, 25.00 fr.

Hebrew text he is reading. The psalms do not present such a pleasing appearance in his version, because a large part of each page is taken up with a running commentary (in the usual style of the series), and both parallel members of the metrical line are printed together, so that most of the metrical lines cannot be got into a single printed line. Père Calès avoids both these deformities, printing off the whole psalm in half-lines (so to call them) before coming to the notes. Professor Herkenne's explanations, however, are excellent; he keeps close to the literal meaning, which he explains with great care.

The greater length of Père Calès's work is partly due to the fact that under the Hebrew text he gives first a French translation and then a Latin version of that rendering. Then comes the textual criticism in which especial notice is paid to the Greek Old Testament; the text actually translated follows the traditional Hebrew more closely than Professor Herkenne's, but emendations are adopted when the case for them is strong. Next, the exegetical notes, which are not so copious and minute as Professor Herkenne's. The next division, *La forme littéraire et poétique*, includes the discussion of metre and strophes, and is of considerable value. Then comes *La doctrine*, an aspect also treated at some length in the general introduction; the *table analytique des matières* at the end also deserves notice in this connexion. The heading of *Usage liturgique* has a wide sweep; oriental and even Jewish usage is taken into account as occasion arises. The final discussion is that of the date of the psalm. Père Calès tells us in his preface that he has had especially in view priests and Religious and seminary students; and they will find his work a godsend.

The last volume of the large "Manuel d'Études bibliques" which comprises a series of seven, comes in fact as the first part of Vol. III, and embraces *Les livres didactiques*: Job, Psalms, Canticle of Canticles, as well as Proverbs, Ecclesiastes, Wisdom and Ecclesiasticus. Biblical poetry is discussed at the outset, with especial reference to strophic theories, the messianic psalms receive more detailed treatment, and at the end there is a summary of the doctrine *des cinq livres dits de Salomon*. Though there seems no reason to withdraw some criticisms passed in this periodical on this work during its progress, it must be acknowledged that its completion is an achievement deserving praise and congratulation. It certainly shows much advance upon previous works of the kind, and the very fact that it has been possible to publish these seven large tomes is a sign full of hope for the future of biblical scholarship in France. Indeed, all the three volumes here reviewed bear witness to the steady progress of such studies within the Catholic Church.

4—CATHOLIC SOCIOLOGY¹

STIRRED by the spectacle of multitudes wandering like sheep without a shepherd, whereas God's Church offers them ready guidance to fruitful pastures, Father Furfey, Associate Professor of Sociology at Washington University, has written a striking book with a title suggested by Our Lord's significant words—"I have come to cast fire upon the earth"; not the fire which the sons of Zebedee would invoke on their adversaries but that which blazed abroad after Pentecost and purified the world. That fire burns still in the activities of Christ's Church, but the author rightly thinks that it should shine much more brightly. He has gone back to the inspired description of the spirit of Christianity contained in the words and works of its Founder and His Apostles, and, facing it with Christian practice to-day, has much to say in rebuke and exhortation. The Church is the Mystical Body of Christ and we, its members, become worthy of our privilege only when His principles can be deduced from our conduct. Dr. Furfey divides practising Catholics into two classes, not very happily named, "extremists" and "moderates." The third class—those wholly "conformed to this world"—he ignores. The "extremists" are those who take the Gospel message literally, particularly in its sociological teaching regarding love of our neighbour, and are not afraid of the "folly" of the Cross, as contrasted with the prudential methods of the world. He asks his fellow-Americans in effect—and no more searching question could be put—"Do you love your neighbour, the Negro, as Christ has loved you? If so why do you discriminate against him in so many ways, social, industrial, educational, even religious?" He asks why, contrary to the whole life-example of Our Lord, the wealthy are honoured and courted by so many Catholics in preference to the poor. He asks why members of the one Universal Body should so often scout justice and charity in the interests of particular nations or races. He asks a number of such questions, well calculated to disturb the consciences of the "moderates," who are all for comfortable compromise and letting sleeping-dogs lie and making the best of both worlds—or at least of this. These questions are in a sense new for they are suggested by the new sociological conditions which have arisen during the past century or so—the widespread assertion of the rights of the worker and the indigent, the recognition of the prevalence of usury, the sense of human solidarity—and on the other hand the revolt of Communism against a manifestly unjust social order which religion—those who profess it "moderately"—

¹ (1) *Fire on the Earth*. By Paul Hanly Furfey. New York: The Macmillan Company. Pp. ix, 159. Price, 8s. 6d. n. (2) *Catholic Extremism*. By the Same. "Preservation of the Faith," Silver Spring, Maryland. Pp. 39. Price, 10 cents. (3) *A Call to Catholic Action*. Vol. II. New York: Wagner. Pp. 242. Price, 8s. 6d. (4) *A Primer of Social Science*. By Henry Parkinson. C.S.G., Oxford. Sixth edition. Pp. xii, 225. Price, 3s.

unhappily seems to sanction. We trust that this book—the gist and germ of which is contained in the pamphlet *Catholic Extremism*—will be studied widely and seriously amongst Catholics, now that all are invited so formally to take part in the Apostolate. Its effect should primarily be to introduce more unity in our social programme. The word “extremism” may mislead, since properly-speaking, there is nothing extreme in seeking our final end, the love of God, the attainment of which regulates and limits all other human activities, and there is nothing fanatical in the whole-hearted devotion of the saints. Moreover, the distinction between counsels and commandments should be preserved, lest consciences be confused. God leaves a good deal to human “generosity.” A partial withdrawal from the world, by non-participation in its useless, merely secular and, *a fortiori*, its wrong or equivocal aims and practices, and by shunning treatment of our neighbour and the community which is tainted with injustice and not compatible with divine charity, is the main method suggested by Dr. Furfey for recovery of the Christian spirit. The idea might well be linked up, as a beginning, with that of Catholic land-settlements.

Dr. Furfey is also amongst the many contributors, mainly from the ranks of the American hierarchy and clergy, who have discussed in the second volume of *A Call to Catholic Action* the various aspects and methods of the lay Apostolate. Nothing seems to have been omitted from this extensive survey, arranged in fifty-two “conferences” to occupy the whole year. It would be impossible to indicate even briefly the valuable matter contained in these two volumes, so detailed and suggestive is their collected information, but an extensive index added to the second makes it readily available for the student and social worker.

A new (sixth) edition of Mgr. Henry Parkinson's well-known *Primer* testifies to its continued usefulness. It has been completely revised, and statistics, bibliography, etc., have been brought up to date. As interest in Catholic sociology has been so stimulated by the rival panaceas of Communism, this admirably clear compendium of sound teaching should attain an even wider circulation.

J.K.

SHORT NOTICES

THEOLOGICAL.

AMONG the dozen interesting articles in a volume containing the *Acta Pont. Academiae Romanae S. Thomae Aq. et Religionis Catholicae*; Anno 1935 (New series, Vol. 2), may be mentioned two on the theories of the modern philosophers Blondel (by R. Garrigou-Lagrange, O.P., in French) and Orestano (by A. Grammatico, O.Carm., in Italian). The nine articles in Latin cover such deep and important subjects as analogy, the mutual depen-

dence of intellect and will in the act of free choice, and the doctrine of St. Thomas and St. John of the Cross on the union of the soul with God by perfect charity.

Messrs. Longmans, Green & Co. announce that the purpose of the new Second Spring Series is to form a library of modern Catholic studies which deserve lasting attention. The first number, a happy choice, is the well-known group of papers on the Catholic Faith, entitled **God and the Supernatural** (5s. n.). First published in 1920, it has been revised by the editor, two essays have been omitted since they are no longer actual and some passages have been rewritten. Three chapters by Father Martindale on the Supernatural, the Sacramental System and Life after Death; two by Mr. Watkin on the Problem of Evil and the Mystical Body; and one each by Father Cuthbert, O.S.F.C., Father D'Arcy, S.J., and Mr. Dawson, remain. Written in non-technical language they are an admirable presentation of the main doctrines of the Faith and an excellent and sympathetic guide for the seeker after truth.

Dr. Ranft's small brochure entitled **Die Traditionsmethode als älteste theologische Methode des Christentums** (Rita-verlag, Würzburg, 2.10 rm.), is a further indication of the importance which the concept of Tradition is assuming in present-day theological study. The author accepts the argument that tradition is needed to guarantee the Scriptures and discussion centres round the manner in which tradition was employed. On this point his views are of value. He points out that St. Paul's care to give to the Corinthians and others *what he had received* was obviously connected, humanly speaking, with the methods of Gamaliel and the Rabbis generally. Although the brochure is supplementary to a larger work, it contains many fruitful suggestions. We may express the hope that in some future volume Dr. Ranft will consider *the* great problem of Tradition, i.e., the difficulty of explaining why the Gospels were first committed to writing in Greek, if they had been transmitted orally for many years in Aramaic.

Augustins Verhältnis zur Mystik (Rita-verlag: Würzburg, 5.00 rm.), by Dr. E. Hendrikx is the first volume of a new collection of studies by the Augustinian Fathers in Germany. The author explains that he began his work, influenced by the theory that all the faithful are called, in some way or other, to mystical prayer and with the idea that St. Augustine had experienced strictly mystical states. At its close he admits that, while he can produce evidence that the saint believed in a general vocation to contemplation, he shows no signs of having had such mystical experience himself and meant by contemplation no more than the "acquired" contemplation of later theologians. These conclusions, if not entirely new, run counter to very much that has been written on Augustine, notably by the late Abbot Butler. Dr. Hendrikx has rendered the mystical interpretation of some well-known passages

much less likely. The famous "ecstasy at Ostia" is now generally abandoned by the advocates of Augustine's mysticism. A further passage ("Confessions" x, 40)—beginning "Sometimes Thou dost admit me to an interior experience most unwonted . . .", to which Fathers Boyer and de la Taille attached great importance, is here interpreted as implying nothing more than the acquired contemplation of the soul that seeks God by its own efforts. Anyone who desires with Abbot Butler to regard Augustine as the "Prince of Mystics" will have to refute the reasoning of Dr. Hendrikx before he can feel secure in his position.

MORAL THEOLOGY.

Professors and students of moral theology are indebted to Father Francis Ter Haar, C.S.S.R., for a valuable set of cases on modern problems of conduct—*Casus Conscientiæ de præcipuis hujus ætatis vitiis eorumque remediis* (Marietti: 10.00 l.). The work includes sections on dispositions for the Sacrament of Penance, cases on disbelief, blasphemy, unchastity, both of the married and of the unmarried, restitution and a good treatment of the Ogino-Knaus theory of the infertile period. The solutions of the cases are very full and thorough, not a mere statement of what the answers should be, but complete dissertations on principles. A book to be recommended to all students.

BIBLICAL.

In *Jesus according to St. John*, by Dr. J. O. F. Murray (Longmans: 15s.), we have what is called "a devotional exposition" of the Gospel by one who has long been lecturing on it. To the Catholic it must needs be disappointing. The author's words might perhaps be reconciled with a full belief in Christ's Godhead, but we cannot see that they necessarily express it; there is a vagueness about the language of a kind with which we are only too familiar, and which is not the fruit of firm faith. Again, the Eucharistic doctrine in the sixth chapter is explained away without argument. We can well understand, however, that to many a non-Catholic reader the book may be helpful; it is written in an earnest and religious spirit, and in non-dogmatic matters shows a considerable knowledge of the Gospel. We can only hope that such readers may come to realize that the evangelist himself is for taking them a good deal further than does his interpreter.

As a sequel to his former interesting and original book "Prophets and Princes," Dom Hubert van Zeller, O.S.B., has written *Sackcloth and Ashes*, a study of Six Minor Prophets (B.O. & W.: 3s. 6d.). The method is the same as before, the result, if anything, even more satisfactory. To each prophet he has given a sub-title which, more or less, he conceives to express his character as the prophecy reveals it; then he allows his imagination and judgment

to work, and tries to visualize the life and condition of each. He does not claim to be writing a scientific work; nevertheless he has done much to bring the minor prophets out of the mists with which, to the eyes of most readers of the Bible, they are surrounded.

The Passion of Our Lord has been described again and again, and from different angles, yet always there is something new to learn. In **And Pilate wrote a Title**, by the Rev. Franz Johannes Weinrich, translated by the Rev. Joseph W. Grundner (Herder: ros. 6d.), it is described by a series of eyewitnesses, and participants in the tragedy. Satan, Lazarus, Barabbas, Caiphas, Peter, Matthew, Judas, and many more, are made to speak their minds as the Passion proceeds. Of course, much that they are made to say is necessarily artificial, especially the description of details, introduced throughout to vivify the setting. To us this extension of an author's licence seems somewhat to clog the progress of the book; the actors, one is sure, would be much too engrossed in the main issue to discuss or mention trifles. Still, even these things add to the reader's knowledge, which, no doubt, is the author's main purpose. The study of the character's concerned, from this psychological point of view, is also highly illuminative.

DOCTRINAL.

From the Bruce Publishing Company of New York (Coldwell: 6s. 6d.) comes a book by Father Joseph H. Ostdiek on **Simple Methods in Religious Instruction**. Drawn up in an eminently practical manner, it is an attempt to improve the methods of religious training in schools. In short, clear chapters the nature and object of such instruction is explained; the temperament and powers of the child are analysed; different methods and devices are considered. At the end of each chapter problems and exercises are given and useful references are added both there and at the conclusion of the book. The work is the fruit of years of experience in American schools and, *mutatis mutandis*, might prove of considerable value for the religious teacher in this country.

CANON LAW.

The preface to **De Jure Parochorum ad normam Juris Canonici**, by Ludovicus Fanfani, O.P. (Marietti: 20.00 l.), of which a second and enlarged edition has appeared, might lead one to suppose that the book contained simply the comments of a parish priest on the Code as it regulates and affects his work. The parish priest of the Minerva, however, has already made it clear that we may expect from him a sound knowledge of the whole Code and of the commentators. The present book, therefore, may confidently be recommended, not to parish priests alone, but also to students of Canon Law. It may be noted that, naturally enough, no distinction is drawn between beneficed and non-beneficed parishes, since

the supposition on the continent is, generally, that a parish is a benefice. Whatever one's opinion on this point as regards the parishes of Great Britain, it will be necessary to bear the fact in mind.

APOLOGETIC.

Père Bonsirven, S.J., already so widely known as a first-class authority on everything connected with the Jews, has now produced another volume, *Juifs et Chrétiens* (Flammarion: 15.00 fr.), abounding in useful matter. He keeps himself abreast of all the literature on the subject. This time he deals with every aspect of the Jewish attitude towards "conversion" and the Christian reaction towards the convert Jew. It is a close study enlivened by examples chiefly modern and enriched by statistics of work done both by Catholics and Protestants. The methods of both religions are contrasted in a spirit of fairness and friendliness. On p. 199 a very debatable subject is broached. Should the Jew who embraces Christianity renounce *all* Jewish culture? In view of the extreme consideration shown towards our converts from the Orthodox Churches, it would seem a severe sacrifice to impose. Much depends on the definition of culture. The author, although he has a distinct penchant towards the Jews, does not conceal their faults. He praises them, however, for not avoiding the responsibilities of life, instancing their prevalence in Government circles and the liberal professions; but would it not be better for everybody if a larger proportion devoted themselves to labour even of the unskilled variety? He makes a slip in confounding Father Vincent McNabb, O.P., with the late Father Bede Jarrett: Father Vincent is still with us, thank God, very much alive!

Taken as a popular exposition of the chief doctrines of our Faith, *I Believe!*, by the Rev. Wilfred G. Hurley, C.S.P. (Herder: 2s. 6d.), should appeal to the ordinary reader. It is well arranged, with the chapters carefully divided and headed, Christ our Lord being made the Centre round which all revolves. There is much popular adaptation of great truths to the capacity of those innocent of theological training; and though this must at times inevitably entail less theological accuracy, the defect may, perhaps, be condoned, considering the author's purpose.

PHILOSOPHICAL.

On the pattern of the Latin compendiums of the moral philosophy of St. Thomas, the little book, *Liberty—Its Use and Abuse*, by Father I. W. Cox, S.J. (Fordham University Press: \$2.00), is laid out in "Theses" with "Explanations," "Proofs," etc. This form has the merit that within each thesis the reader knows what is being assumed, and can check each step of the argument; but the interrelation of the theses and their significance in the whole is less clear. Perhaps owing to the exigencies of space, prob-

lems are sometimes over-simplified and definitions uncritically assumed; yet the book may be a useful introduction to the scholastic ethical theory.

HOMILETIC.

The short "sketches," evidently delivered once as short sermons, collected together under the title: **Jesus and His Mother**, by the Rev. Wilfrid Herbst, S.D.S. (Herder: 8s.), again reveal that author's spontaneous simplicity, which succeeds because it makes no effort to say more than it has in mind at the moment. There is one thought in each sermon, analysed usually by means of the words of a text. Studies of Our Lord, of the Blessed Sacrament, of Our Lady, of St. Joseph, follow one another with the abundant fertility of one who, evidently, is much accustomed to marshal his thoughts for an audience of young people.

PATRISTIC.

In producing a translation of Origen's work **On First Principles** (S.P.C.K.: 12s. 6d.), Dr. Butterworth has done a service to all serious theologians. He has used Koetschau's (1913) text, and has adopted an arrangement of parallel columns where the Greek fragments come in to supplement our knowledge of the Latin version of Rufinus. It is a pity that Dr. Butterworth was apparently unable to use the recent work of René Cadiou, *La Jeunesse d'Origène* (Beauchesne: Paris, 1935), for Cadiou's treatment of the *De Principiis* (pp. 263—331) is of importance. In particular, the use of unpublished fragments of the Commentary on the Psalms enables Cadiou to reject Koetschau's view of I,iii, 7, and thus removes all ground for Dr. Butterworth's remark (p. xiv), in connexion with Origen's alleged subordination of the Son to the Father in that passage, that "if anything had changed, it was the authorized theology of the Church." Students would do well to use Cadiou's work along with Dr. Butterworth's new translation.

DEVOTIONAL.

As the beginning of an effort to make more available the devotional practices scattered throughout the voluminous writings of St. John Eudes, **Au Seuil de l'Eternité**, by Louis Lajoie, C.J.M. (Téqui: 5.00 fr.), gives a form of exercises for preparation for death. It consists of twelve meditations, made up of sentences taken from the writings of the Saint, so arranged as to suggest independent ejaculations or affections, with just as much reflection as the exercitant may be drawn to make.

Covering ground which of late has been much traversed, but with a new purpose in view, Père J. Grimal, S.M., in **C'est le Christ qui vit en moi** (Vitte: 7.50 fr.), discusses our incorporation in Christ, as it is taught by St. Paul and St. John. He would have

the whole of theology restated in these terms, ridding it of the restrictions it underwent at the hands of Pertinus and Pseudo-Denis, when captured by Hellenic culture. At least the author succeeds in giving us much theology without using its accepted language; he describes the spiritual life as indeed living, the continuing in ourselves of the life which Christ lived on earth. The last chapters, on Christ's desire to live in us, are specially illuminating.

After reading *Vers les Hauteurs Spirituelles*, by Père Giraud, M.B. (Vitte: 12.00 fr.), one gets the impression of an earnest, painstaking director of souls, whose guidance is made attractively clear by its simplicity. The volume consists of a collection of hitherto unpublished notes of instructions preached by the Founder of the Sisters of La Salette, specially intended for their religious training. The beauty, grandeur, and duties of that holy life, the virtues belonging to the religious state, its fruitfulness and its rewards, are described in detail in a series of some fifty-five instructions. Each is subdivided into points, making their consideration very easy. Père Giraud is well known to many by his books on the priesthood and Our Lady; perhaps this volume will reveal yet more the inner working of his orderly mind and generous heart.

LITURGICAL.

It is not only deacons, preparing for their ordination to the priesthood, who have need of an adequate compendium of rubrics, rulings of the S.R.C., and accepted opinions of authors concerned with the celebration of the Holy Sacrifice; not a few priests, also, find it advisable, from time to time, to reconsider their manner of celebrating, thus to check the formation of those negligent habits that are liable to creep into any regularly performed set of formal actions, even the most sacred. Hence there should be a fairly wide appreciation of the work of Father A. Dankleman, C.S.S.R., in preparing the tenth edition of the *Compendium Liturgiæ Sacræ iuxta Ritum Romanum in Missæ Celebratione et Officii Recitatione* of Father Aertnys, C.S.S.R. (Marietti: 10.00 l.), bringing the work into line with the most recent decrees of the S.R.C. With some of the ceremonial directions in this work some, indeed, will disagree, even if they hesitate to condemn the opinion of an author of the reputation of Father Aertnys; but the matter is well set forth and clearly divided, and, as a small example of its completeness, the present work is one of the very few which trouble to tell us how to fold a corporal. There is, too, a detailed exposition of the General Rubrics of the Missal, with the rules for Votive Masses. The latter and lesser part of the Compendium deals with the Divine Office by way of commentary on the General Rubrics of the Breviary. After some experience of the Breviary and the "Ordo Recitandi," a priest is perhaps less likely to go astray,

but points of discussion and dissension are liable to arise, and these can be satisfactorily referred to the present work. Potential subdeacons, too, will find it useful.

NON-CATHOLIC.

How far Christianity is affecting Hinduism may be partially judged from such a book as **Sri Swami Narayana, A Gospel of Bagwat-Dharma, or God in Redemptive Action**, by Bhai Manilal C. Parekh (Harmony House: Rajkot, 10s.). The work purports to be a Life of an Indian Sadhu, who made, it would seem, a deep impression on the Gujerat country rather more than a hundred years ago. In fact the Life is built, as closely as possible, on the Life of Christ; the birth, John the Baptist, the miracles, many points in His doctrine, are paralleled. Even the divinity is reproduced in the Swami, who was hailed as God by his disciples, did not refuse the title, and performed certain miracles, both before and after death, to prove that the claim was justified. As we read we ask ourselves, what a book like this may signify? At least it, and others like it, raise a new problem for the missionary in India.

It is not without a certain bewilderment that we have read **The Purpose of Acts**, by Professor Burton Scott Easton, of the General Theological Seminary, New York ("Theology" Occasional Papers, S.P.C.K. : 2s.). Even an average schoolboy, we surmise, at all events towards the end of his career, would be able to answer that the purpose was to narrate the beginnings of the Church, and so to pass on to the story of St. Paul. But Professor Easton does not take serious account of such a possibility. The discourses in the Acts "present a corpus of first-century apologetic" (p. 7): Luke also believes in the apostolic miracles as "testimony of the highest possible order" to the apostolic teaching (*Ibid.*). Well, let that pass: Luke may have had some such idea in his mind, but his primary aim was to write history. When, however, it is added that he also wished to demonstrate "that Christianity is a religion that should be tolerated by the state" (p. 9), and in particular that according to Luke "Christianity is nothing more nor less than Judaism, and as such has been explicitly recognized by Rome as a *religio licita*" (p. 10); then we are not surprised to learn that "this thesis of Luke's has been insufficiently recognized" (*Ibid.*), and in fact that it failed altogether (p. 46). Our author is far too clever at devising ulterior purposes for Luke, and far too ready to suspect his honesty. To a large extent the right explanation of his narratives is simply that the things happened.

Insistence on the fact that religion, if it is to be a permanent influence in man's life, must be based on an intellectual conviction, is always commendable. The late A. H. Pilkington, in his book **Which Is or The Unknown God** (Alden Press, Oxford: 6s. n.),

though he insists on this fact, puts forward a theory of religion and a tentative solution of the problem of the universe which can hardly produce an intellectual conviction. The book is vitiated by some fundamental errors. For instance, he maintains that there is only one real element in creation, namely, Spirit; matter is nothing more than a "temporarily concrete and necessarily evanescent presentment of Spirit." Such a tenet has no theological or philosophical justification. Further, his application of the physical law of gravitation to the spiritual order is quite gratuitous. "Gravitational Christology" is a nebulous concept and a poor substitute for the traditional doctrine according to which man is drawn towards God by the free bestowal of Divine grace. His notions of God and faith are imperfect and vague and he regards miracles as "impossible and ridiculous." He insists rightly enough on brotherhood in Christ; but it is hard to see how such an ideal could ever be reached without a considerably more solid foundation than he provides.

HISTORICAL.

Miss Helen Waddell's charming volume on **The Desert Fathers** (Constable: 7s. 6d.) has been reviewed at length in the article "Ascetics and Humanists" of the last August number. Though the learned author of that review considers that "even Miss Waddell allows herself here and there to sacrifice a victim to the Moloch of humanism," his general verdict is very favourable. We need here but re-echo his judgment and commend this gracious volume to our readers.

The second work chosen by Messrs. Longmans, Green & Co. for their new "library of the Second Spring" is Dom Cuthbert Butler's masterly study of **The Vatican Council** (2 vols., 12s. n.). This work has been reviewed at length in these pages and is scarcely in need of further commendation. It is recognized as a monument of authoritative scholarship. A full history of the Council is given, based upon the Acts recently published. A lighter and more personal touch is given to these volumes by the skilful use made by the author of the correspondence of Bishop Ullathorne.

In the third tome of his "Ecclesiastical History of Spain," **Historia Eclesiástica de España, Tome III** (Ediciones Fax: Madrid, 30 pesetas), Father Zacarías García Villada traces the vicissitudes of the Spanish Church in the early centuries of the Arabic domination of the Peninsula. This volume begins with the landing of the Berber Tarik's troops in Gibraltar (711), and goes as far as the liberation of Toledo in 1085. Following a logical rather than chronological order the book is divided into two parts: the Church in the invaded territory and the Church in the free territory; and it shows that the Church of this period had as its main object the preservation of the organization, dogma, cult and practices handed

down to her, as an inheritance, by the powerful and flourishing Visigothic Church. Of particular value to the student of ecclesiastical history are the chapters on Monachism (18, 21, 24, 25) where a full account is given of the "Scriptoria" and other literary and artistic activities of the 30,000 monks living in the non-Arabic Spain. Important also are Chapter 7 dealing with the Andalusian Heresies, and Chapter 22 describing the work of St. Pirminius, St. Benedict of Aniane, Claudius, Bishop of Turin, Theodulfus, Bishop of Orleans, Agobard, Archbishop of Lyons and other Spanish churchmen working outside the Peninsula. The relations between the Spanish Church and Rome are studied in detail. This third volume maintains the high scholarly standard of the preceding ones. The work is based upon the original documents and is a tribute to the author's personal research. The style is clear and simple, thus making easy and pleasant the reading of this scholarly work.

BIOGRAPHICAL.

The **Life of Father William Doyle, S.J.**, by Professor Alfred O'Rahilly is too familiar to need description. It is one of the great religious biographies of this century and has already taken its place as a classic of spiritual reading. Messrs. Longmans, Green & Co., have reissued it unabridged in the new and most welcome "Second Spring" series in an excellently produced volume of more than 600 pages for the surprisingly modest sum of six shillings. For those who have not yet made its acquaintance and for libraries that, to their shame, do not possess it, the purchase of a copy will be the best of New Year investments.

For a short summary of the errors and development of Calvinism, with an account of its position to-day, we would recommend **Une troublante Figure: Calvin**, by Chanoine Marchand (Téqui: 3.50 fr.). The author has been moved by certain criticisms to write this brochure, as a kind of appendix to his larger work on the failure of Protestantism.

A series of short religious biographies which we welcomed in March, 1934, in their original French dress, has been translated with the title **Some Sisters of Mine** (B.O. & W.: 5s.), and should take a high place in English literature of edification. The sketches are all drawn by the accomplished pen of Mlle Marie René-Bazin, who is Superior of the Congregation of Helpers of the Holy Souls, and writes of those religious whom she has known personally—a fascinating collection of different characters, all of them alike in their spiritual aims and desires yet pursuing them by such various methods. We are glad to meet again the vivid description of Mother St. Ignatius—a daughter of W. G. Ward, and of Mother Miki, a charming Chinese nun. As we have here the story of ten lives, so necessarily we are told how these lives ended, and one

learns naturally and simply from these Helpers of the Holy Souls how to die, as well as how to live.

In a second volume of *The Insight of the Curé d'Ars* (B.O. & W.: 10s. 6d.) Chanoine Trochu has collected further examples of the extraordinary wisdom and power of spiritual judgment which that Saint possessed. The cases recorded reveal in varying degree the gift of intuition that was his as confessor and adviser. Many of the stories describe the advice he gave in difficult circumstances concerning problems such as marriage, vocation to religious life and the foundation of new religious houses. The book may well be of use to directors of souls and of interest to all who are conversant with the lives of the saints. The price, however, is somewhat too high.

The issue of the third volume of *The Life and Works of St. Vincent de Paul*, by Père Pierre Coste, C.M. (B.O. & W.: 21s.), excellently translated by Father Joseph Leonard, C.M., completes the English edition of a monumental and now standard work. Like the first two volumes, noticed in these pages, the third manifests on every page great industry and research. The verdict of the Archbishop of Hierapolis, passed upon the first (February, 1933) and applied to the second (October, 1934) may be attached once more to the third. It is a masterpiece of research and erudition and it allows us to watch the saint "this very human being, if ever there was one, grow into one of the most glorious heroes the world has ever produced." The book is illustrated by twenty pictures, some of which are contemporary portraits, and contains an exhaustive bibliography and index.

The Life of the Founder of the "Society of the Christian Retreat," *Le Vénérable Père Antoine-Sylvestre Receveur (1750—1804)* by Mgr. Fourier Bonnard (Vitte: 22.00 fr.), shows us a very curious and striking figure. We call it "curious," because it has a character of its own, even when considered alongside other original saints. A natural solitary yet an apostle, combining the two in the Congregation which he founded for men and women, clergy and laity, old and very young; a saviour of Franche-Comté in the worst days of the Revolution, wandering over Europe in exile, and dying at 53—there are few lives which are more full of incident, few which depict the facing of the powers of evil more boldly, and that, in spite of opposition from both enemies and friends. It is a life inspiring vigour; Père Receveur deserves to rank with his contemporary the Curé d'Ars, and, please God, with him he will soon receive the honours of the altar.

Though the "Alliance Sacerdotale Universelle des Amis du Sacré-Cœur" is not yet much known in England, it is a movement which, in no long time, may make its appeal to priests everywhere. Its foundress, Mère Louise Marguerite Claret de la Touche, died

in 1915, at a time when, it seemed, her presence was most needed; for she had just founded her convent, with a community of only seven, to be the centre of prayer and sacrifice for this Alliance of Priests. Nevertheless her work has gone forward; and priests and bishops are giving it practical support. The two first volumes of Mère Louise Marguerite's life were published ten years ago; in the third and last, entitled *Les Œuvres de Dieu* (Marietti: 12.00 fr.), we are told the story of her last days, the setting of her work on a sound footing, the foundation of her convent of prayer, and her untimely death. The volume, of over 400 pages, is made up, for the most part, from the actual letters of the Servant of God.

Students of medieval Latin literature and of the history of the Church in Holland will be grateful to Professor Lampen of Nijmegen University for the first appearance in print of Thiofried's *Vita S. Liutwini* (*Thiofried van Echternach en zijn Vita S. Liutwini*: Collectanea Franciscana Neerlandica; 's-Hertogenbosch, Teulings' Uitgewers-maatschappij). Though not a Dutchman nor indeed possessing any working knowledge of the Dutch language, Thiofried, Abbot of Echternach, claims the interest of Dutchmen chiefly as the author of several works on St. Willibrord, Bishop of Utrecht, Apostle of the Frisians, and founder in 698 of the Benedictine Abbey of Echternach in the Grand Duchy of Luxemburg. In his "*Vita S. Liutwini*" (Bishop of Trier, d. 713), as in his other works now all in print, the avowed aim of the author is not so much the writing of history as the description of the virtues of his hero, by which he tries to encourage readers to imitation. Hence his sources are not chiefly historical but biblical and patristic, and even classical. Quotations are woven diligently and copiously into the text, resulting in an erudite though somewhat florid composition. We learn little of S. Liutwin, the historical value of the book lying in the insight provided into the mentality of Thiofried (d. 1110) and his monks and their ideal of the monastic life. The text is the result of a scholarly and critical comparison of several manuscripts and is extremely well annotated.

SOCIOLOGY.

It is much to be hoped that *Happy Families*, by the Countess de Meeus and Miss Margaret Blundell (Sheldon Press: 3s. 6d.), will be read by very many, both of those who aspire to working on the land, and of those who are interested in land settlement. Anyone who has experience of Belgium, Germany, France, Italy, or Switzerland, knows that each of these countries has solved the problem in its own way, and the wonder is that we steadily ignore the example they have set. One feels that, with them to lead us, we could do the same if we chose; one fears that perhaps the truth is that we do not choose. At all events the writers of this book,

each with first-hand experience, the one of Belgium the other of England, have bravely determined that our country shall not be able to plead ignorance. In this book they show how land settlement has been and can be brought to success. They choose the family for their unit. They show how beginnings can be made, both on the land and at home. They dwell especially on the importance of the woman's part in the undertaking. They prove by facts, taken from Belgium, how a little has been made to grow to more, under the protection of a society which has really taken the matter in hand, practically and not with too much preliminary discussion. We have here a book for study clubs, provided they will not merely go on studying. A Foreword by our late leader in this matter, Mr. F. N. Blundell, makes the book all the more worthy of serious attention.

In *Saggi Di Storia Economica Italiana*, a publication of the Catholic University of the Sacred Heart, Milan (Società Editrice "Vita e Pensiero": 18.00 l.), Professor Amintore Fanfani has gathered together eight papers on questions of social science. Five of these papers have already been published, but are now issued in a revised and amplified form; the remaining three, which treat of the problem of population, the Lombardy mining industry and labour conditions at the close of the last century are new. Of special interest is Professor Fanfani's account of the measures taken to counteract the decline in population of the Duchy of Milan, consequent on a steady increase in taxation.

LITERARY.

A rhetorical analysis of Cicero's dialogue *Pro Milone*, by Father Francis P. Donnelly, S.J., Professor of Rhetoric at Fordham University, is issued by the Bruce Publishing Co. of Milwaukee (\$1.50). The author has long experience as an exponent of oratory, to us practically a lost art. The treatment of the dialogue is thorough, the notes detailed and excellent. Friends of the older tradition in education will be glad to see that what we have largely forsaken for more "practical" subjects still survives in a supposedly more "practical" land.

VERSE.

We cannot have too many popularized versions of the lyrics and hymns of our early English forefathers; and on this account alone, apart from its internal merits, we welcome *Spiritual Songs, from English MSS. of Fourteenth to Sixteenth Centuries*, edited by Frances M. M. Comper, with a Preface by Herbert J. C. Grierson (S.P.C.K.: 7s. 6d.). Though a few old friends are found in the collection, still one would gather that the compiler has wished rather to give us poems that are less well known. Her standard

would seem to have been that of simplicity rather than of poetry; her judgment and sensitive taste telling her that this would give the truest impression of our forefathers of that period. She is surely right. She has thus let us see how true, vivid, active was the faith of Early England in the Incarnation and the Motherhood of God, in the Passion with its Redemption, in the Mass and the Eucharist, in the Blessed Trinity and the saints in heaven. Collections such as this are needed to counteract the impression produced by such classics as Chaucer and Langland. They prove to us that there was more simple faith and devotion in England than these authors would lead us to suppose; these "Spiritual Songs" are a better indication of the times than the Canterbury Tales; as is Richard Rolle than Piers Plowman. The songs have been edited, we need not say, with the greatest care; the modernization has carefully guarded the bloom of the original setting.

FICTION.

From his learned historical researches Dr. David Mathew, in **Steam Packet** (Longmans: 6s.), has turned to a *parergon* which, nevertheless, owes much to the author's acquaintance with past times. He imagines one of the earlier steamships bringing over a party of travellers from the continent, both British and foreign, to attend the coronation of Queen Victoria in 1838. The ship starts off from Calais in a thick fog and ultimately runs safely aground, but the interest of the story lies in the minute description of its passengers and their various interactions—a series of characterizations not unworthy of Thackeray. The detailed "local colouring" is surprising in its minuteness: no one could have written a page of the book without a deep knowledge of the atmosphere of the time and an astonishing capacity to employ that knowledge with accuracy and force.

MISCELLANEOUS.

It is only fitting that the "Maison de la Bonne Presse" should issue a collection of Papal letters and documents from 1922 to 1936 on the subject of the Press itself. The volume in question bears the title **Pie XI et la Presse**, is compiled by MM. Boulesteix, d'Hoste and Meyer and costs 12.00 francs. Extracts from 175 documents are given and deal with the task and responsibility of the journalist, the value of a Catholic Press and the part it should play in the development of Catholic Action. Cardinal Baudrillart contributes a short preface to a useful and timely publication.

Few persons, if any, can have as intimate a knowledge of Norfolk as Mr. Claude J. W. Messent, A.R.I.B.A. He has already published four books of antiquarian and architectural interest on the monastic remains, the ruined churches and even the old cot-

tages and farmhouses of that county. We welcome a fifth volume entitled **The Parish Churches of Norfolk and Norwich** (H. W. Hunt, Norwich: 7s. 6d.). His purpose is to describe every parish church in Norfolk, both ancient and modern. The description is architectural and historical. Of particular value is his account of nearly three hundred ruined parish churches and Pre-Reformation chapels, many of which nowadays have only foundations remaining. The book is neatly arranged in the form of a guide and leaves us with a sense of wonder at the antiquarian competence of the writer and a feeling of gratitude for what was so obviously a labour of joy.

Not a little controversy has ranged round the true identity of the author of what is perhaps the finest Spanish translation of the Bible. Father José M. March, S.J., seems now to have settled this disputed question in a book with the curious title: **La Traducción De La Biblia Publicada por Torres Amat Es Sustancialmente La del P. Petisco** (Razon y Fé, Madrid: 15 pesetas). With the help of hitherto unpublished documents Father March has succeeded in proving that this literary masterpiece is the work of P. Petisco, S.J., and has shown how it came to be published by Torres Amat in his own name. Besides a detailed exposition of this problem, the student of Spanish history will find in this book many extremely interesting sidelights on the political and religious life of Spain in the period following upon the Napoleonic Wars.

A great champion of Our Lady's shrine, René Gaëll, has written yet another popular book in its honour, **Carillons de Lourdes** (Téqui: 11.00 fr.). It contains a number of swift sketches, drawn with the pen of a master story-teller, recording for the most part those miracles of grace and consolation performed at the shrine, which are the most frequent but are most easily passed over. The heroines and heroes come from the most diverse places, they are conquered by Our Lady, they go away rejoicing, some of them in spite of themselves.

Père Pierre Lorson's **Voyages en Chrétienté** (Éditions Alsatia, Paris: 12.00 fr.) is to a large extent a reprint of articles from the well-known review *Études*, and is issued primarily to interest French Catholics in the conditions of their brethren in certain other European countries. Written in easy and charming French, it might well serve the further purpose of enabling English Catholics to see themselves through foreign eyes, besides teaching them something of Catholic activity in Poland, Switzerland and Germany, and of some striking figures there in recent literature. The author has a sympathetic account of London Catholicism, sufficiently up to date to include a notice of the Converts' Aid Society, the Messengers of the Faith, and the Catholic Evidence Guild with "one of its pillars, Master Sheed" (*sic*). Two chapters on Mr.

Hilaire Belloc contain a not uncritical appreciation of his work. He does not wholly agree with Mr. Belloc's thesis in "The Making of Europe," and thinks his republican sympathies too strongly marked in the studies of the French Revolution. He praises that writer's realism and freedom of spirit as well as his intimate acquaintance with French history and character, and concludes with the compliment, no mean one from *outré-Manche*, that "il a bien mérité de sa double patrie et de son unique Eglise." A documented study of the Catholic position in Poland and Switzerland is followed by a short account of the work of Dr. Carl Sonnenschein, the untiring apostle of post-War Berlin, an admirable patron and example of social work, and of writers like the Swiss, Heinrich Federer, the German, Hugo Ball, the Austrian, Enrica von Handel-Mazzetti. It is matter for regret that the works of this Austrian lady, as also the career of Dr. Sonnenschein, are not better known in this country. Altogether a most pleasant volume. It can be read quite safely in an armchair by those who would hardly venture to utter a few connected words in French upon their feet.

PERIODICALS.

An annual which grows in size and interest, but not in price, is the **Irish Jesuit Directory and Year Book** (Irish Messenger Office: 1s.). The issue for 1937 contains an ecclesiastical calendar for the year with historical and liturgical notes, an account of the various houses of the Province in Ireland and on the Missions, and a number of interesting historical and biographical articles—that about the late Father Tom Murphy should alone sell the volume—but there is hardly a page without its own special interest.

The annual publication of **The Franciscan Missionaries of Mary at Work in Many Lands** (London, Claverton Street: 1s.) is, this year, as beautifully produced and as interesting as ever: its many readers will know what high praise is implied in such a statement. Containing a variety of useful and topical information, and suitably illustrated by artistic drawings and photographs, it is a skilful blend of amusement with instruction. Those who take a practical interest in the work of the missions will enjoy the articles on native industries amongst the Navajo Indians, and on Moroccan weaving; while that which deals with the piteous plight of lepers, the world over, should touch and awaken any who may, even yet, be unaware of the awful urgency of appeals on their behalf.

MINOR PUBLICATIONS.

One of the most charming children's books we have seen for a long time has come to us called **The King's Christmas Present** (Sheed & Ward: 3s. 6d. n.). It contains five stories that will de-

light others besides children—particularly that which tells of the King's decree that all the "grown-ups" are to stay at home and only children go to the Midnight Mass! They are excellently translated by Joan Windham from Camille Melloy's "Cinq Contes de Noel," and have five full-page illustrations by Jeanne Hebbelynck, which are quaint and original and beautifully coloured, and greatly enhance the value of the book.

To many it may seem that Miss Joan Windham has proved herself one of the foremost Catholic writers of children's stories, and her latest book, **The Adventures of St. Paul** (Sheed & Ward: 3s. 6d. n.), will probably settle the question for a good many. She has written this story in such a way as to hold the child's interest throughout, for her portraits by many skilful touches are brought to life. The illustrations are by François Bisson, who will be remembered as having made the pictures for Ghéon's "Journey of the Three Kings."

We have another charming book, for children, in Henri Ghéon's **St. Nicholas** (Sheed & Ward: 3s. 6d. n.); a story, needless to say, beautifully told, and well translated, but the language is often too mature for childish understanding. The illustrations by Elizabeth Jvanovsky are "modern" but simple and will please the unsophisticated eyes of childhood, being very much in the style in which a child itself draws.

Amongst the latest C.T.S. twopenny pamphlets is **Why Should I go to Mass?**, by the Rev. J. J. Bevan, Cong. Orat., which sets forth the reasons why the Holy Sacrifice should be made the centre of our spiritual life. Perhaps only theologians would note an occasional looseness of expression in this fervent exposition of the enormous privileges bound up with the perpetuation of the work of our Redemption in our midst. **A Mandarin Jesuit**, by Fr. P. J. Venturi, S.J., tells the strange story of Father Adam Schall's wonderful career as missionary and scientist in early eighteenth-century China. In the smaller format there are **Devotions for the Holy Hour**, Father H. Davis, S.J., provides many inspiring prayers and reflections for use in that devotion, and **Let's Talk About It**, by Berita Frederick, has an uninformative title which introduces excellent talks for children on simple spiritual things, such as temptations, being good, visits, etc.

In **The Catholic Mind** (America Press, New York: 5 cents) for November 22nd are some excellent reprints, amongst them "Mercy-Murder," by Dr. A. Guthrie Badenoch, from our own pages, and "Christ, the Workers' Brother," by Professor O'Rahilly, which all interested in Catholic Social work will delight to read. The issue for December 8th reprints "No Masses in Madrid," by Fr. W. Parsons, S.J., an account of what is the fundamental issue in the Spanish civil war—Christianity or Atheism.

Roosevelt Safeguards America, by Right Rev. Mgr. J. A. Ryan, is a reprint of the Monsignor's famous "broadcast" which is said to have greatly helped the President's triumphant return.

BOOKS RECEIVED

(Reviewed in present issue or reserved for future notice.)

- APOSTLESHIP OF PRAYER**, New York, U.S.A.
My Changeless Friend. By Father LeBuffe, S.J. 21st series. Pp. 57. Price, 30 cents. *Spiritual Reflections for Sisters*. By Rev. C. J. Mullaly, S.J. Pp. 95. Price, 35 cents. *The Priest who Failed*. By Rev. C. J. Mullaly, S.J. Pp. 168. Price, \$1.00.
- BEAUCHESNE ET FILS**, Paris.
Priscillien et l'Espagne Chrétienne. By Adhémar d'Alès, S.J. Pp. 192. Price, 12.00 fr. *Le Problème du Mal*. By Régis Jolivet. Pp. 172. Price, 12.00 fr.
- BONNE PRESSE**, Paris.
Actes de S. S. Pie XI. Tome VII. Année 1931. Pp. 432. Price, 10.00 fr.
- BURNS, OATES & WASHBOURNE, LTD.**, London.
Communist Operations in Spain. By G. M. Godden. Pp. 24. Price, 2d. *Signs Which He Did*. By "Lamp-lighter." Pp. 244. Price, 3s. 6d. *In Loving Memory and Other Poems*. By Jack Gilbey. Pp. 63. Price, 3s. 6d.
- CATHOLIC HISTORICAL SOCIETY**, U.S.A.
The Quebec Act. By Charles H. Metzger, S.J. Pp. x, 223.
- CATHOLIC SOCIAL GUILD**, Oxford.
A Primer of Social Science. By the Rt. Rev. Henry Parkinson. Sixth edition. Pp. xii, 225. Price, 3s.
- COLDWELL**, London.
Reorganization of Social Economy. By O. von Nell-Breuning, S.J. Pp. 451. Price, 15s. *The Church and Civilization*. By Rev. Albert Muntsch, S.J. Pp. 138. Price, 7s. 6d.
- DESCLÉE**, Paris.
Pour Mieux Comprendre et Mieux Enseigner l'Histoire Sainte de l'Ancien Testament. By Chanoine J. Coppens. Pp. 82.
- FLAMMARION**, Paris.
Chants de la Vie et de la Foi. By Henri Ghéon. Pp. 243. Price, 15.00 fr.
- FRANCISCAN CONVENT**, Claverton Street, London.
Franciscan Missionaries of Mary at Work in Many Lands. 1937. Illustrated. Pp. 64. Price, 1s.
- IRISH MESSENGER OFFICE**, Dublin.
The Irish Jesuit Directory and Year Book, 1937. Pp. 220. Price, 1s.
- LOVAT DICKSON**, London.
Gods of To-morrow. Illustrated. By William Teeling. Pp. xii, 376. Price, 12s. 6d. n.
- METHUEN**, London.
A History of the Early Church. By J. W. C. Wand, D.D. Pp. 290. Price, 8s. 6d. n.
- QUEEN'S WORK**, St. Louis.
What Birth Control is doing to the United States. Pp. 40. Price, 10 cents. *It's all so Beautiful!* Pp. 34. Price, 10 cents. *The Sacrament of Catholic Action*. Pp. 45. Price, 10 cents. All by Daniel A. Lord, S.J.
- RICHARDS PRESS, LTD.**, London.
Not Claret. By Francis Downman. Pp. 96. Price, 2s.
- SHEED & WARD**, London.
Hitler and the Christians. By Waldemar Gurian. Pp. 175. Price, 5s. n. *Thronging Feet*. By Robert Farren. Pp. 95. Price, 3s. 6d.
- SOUTHWARK CATHOLIC TRAVELLING MISSION**, Croydon.
Account of the Work of the Southwark Travelling Mission, 1936. Pp. 43.
- WILKINSON**, Manchester.
Points for Meditation on the Holy Mass. By the Rev. S. S. Myerscough, S.J. Pp. vii, 136. Price, 3s. 6d.

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